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The ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for April 1938

Educate and Strengthen the Soul
Seed Ideas from H. P. B.
The Magic Screen of Time—*By W. Q. Judge*
Spiritual Exercises
The Declaration of the U. L. T.
Mr. Judge Answers
"A Nearness to the Universal Mind"
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ॐ

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX MAY 1938 No. 5

ADULT EDUCATION

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.—*The Voice of the Silence.*

The critical state of the modern world has compelled leaders and helpers everywhere to transfer their attention from school and college education to education of the adult; the value of the adult citizen of to-day stands higher than that of the boys and girls. The latter are the citizens of to-morrow, it is true, but they may have no civilization to-morrow to live in. A double responsibility devolves upon the present generation. It has not only the usual duty to rear the young and to educate them to extend the bounds of culture and civilization; it has also the extra-ordinary task of producing some order in the chaos wrought by the war and its aftermath. The rearing of the future generation has now become a secondary function. The primary task of the present generation is to save its own skin. Therefore adult education is more important at this hour than child education.

In India, where the effects of the last war were indirect, and where the ills of Western civilization have just begun to attack the vitals of the people, especially in cities, adult education assumes a different but an equally important position. Indeed, from one point of view, speedy education of the right kind for the Indian adult is more important for the whole world than education of the adult elsewhere, because rightly educated in his native culture the Indian can help the world perhaps as no one else can. This is well brought out by Dr. Radhakumud Mookerji and Dr. J. M. Kumarappa.

The right type of education is partly envisaged in some of the articles we publish in this issue,

One contributor, Professor S. S. Suryanarayana Shastri mentions the doctrine of Reincarnation in its bearing on the programme of education. In our view no system of education can produce really beneficent results unless it takes into account the vital fact that each child carries within himself an unfolding Soul—a Soul which has gathered experience in the past through other Personalities and which is now wearing a fresh mask of Personality, with a new name. What are we educating? Are we helping this old Soul—or Individuality—to work through and to master its new Personality? Or are we training from outside the new Personality in the ways of the world and thus pushing inwards and backwards that Individuality till it becomes impotent?

Is not our modern world full of the living-dead, whose Personalities prate and strut and fret but whose Souls or Individualities are silenced by the "education" and the "breeding" given to the former? Answering an enquirer as far back as 1889 H. P. Blavatsky wrote of the then prevailing system of Education :—

> The future generations will hardly thank you for such a "diffusion of intelligence", nor will your present education do much good to the poor starving masses.

Who can say that she was wrong? The spread of education has not abated competition or prevented war. However "high" the standard of physical living brought about by scientific advancement, the moral standard and the intellectual integrity have actually been lowered and that cannot but be traced to the system of education which has been in vogue.

We would draw the attention of those who are interested in this key-reform to peruse the collection of the articles of Gandhiji just published, *Educational Reconstruction*; and no one should miss a careful study of a volume published in 1911 entitled *What is and What Might Be* by Edmund Holmes, the well-known and recognized Educationist of England.

In answer to another question Madame Blavatsky said :—

> We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by proper and truly theosophical education.

For those who are interested in the subject, Madame Blavatsky's views have been reprinted as a pamphlet, entitled *Theosophy and Education*.

The key to the right system of education has to be looked for in ancient Indian psychology. Unless a definite answer is available in regard to the constituents of man—What is soul? What is mind? What is consciousness? What is the body, whence its vitality and its magnetism and how these function?—it is more or less futile to prepare plans of education.

EDUCATION IN ANCIENT INDIA

[In this able article an authoritative historian, Dr. Radhakumud Mookerji of Lucknow University, writes on the educational method adopted in Ancient India and the goal which the Gurus of old always kept in view. The practical educational reformer of to-day will find here many ideas of great value to his work.—EDS.]

I.—THE SCHOOL

The principles on which the West is ordering life do not seem to make for stability. That can come only from the Indian view of life which, by its toleration, makes for universal peace. The exaggerated nationalism of the West is defeating itself, a victim to its own system. At this juncture, surely Indian thought has its own place to fill. India must live up to her mission in history. She must carefully conserve and foster the particular type of personality or character which she has been building up through the ages by a corresponding system of education.

The ancient Indian educational system has a most significant name—*Brahmacharya*. The name indicates that education is a process of life. The *Atharva Veda* describes the Brahmachārī as a practiser of ascetic austerities, wearing the skin of the black buck (*kārshnam*), the girdle (*mekhalā*) of kusa grass, wearing his hair long, radiant with the inner glow of *Tapas, Śrama* (self-restraint) and *Dīkshā* (dedicated life), and achieving the highest knowledge and immortality (*Amritatva*). The creation itself is described in the *Atharva Veda* (XI. 5) as the outcome of *Tapas* and *Brahmacharya*, the principles of subjectivity and abstraction.

The first point of this system is that a school is a natural formation, not an artificial institution. The pupil must seek the teacher who can admit him to his teaching. "Let him (the pupil) in order to understand this (Ātman) approach a Guru who is learned and dwells entirely in Brahman", says *Muṇḍaka* (I. 2, 12). Again (III. 2, 3) : "Not by self-study is the Ātman realised, not by mental power ; nor by amassing much information." The *Chhāndogya* in a famous passage (VI. 14, 1-2) compares the pupil without a teacher to a man who is blindfolded and unable to find his way home. He can find it only when the teacher takes off the bandage, *i.e.*, disperses the mist of empirically acquired knowledge from his eyes. The pupil thus finding his teacher must live with him. He is called *ante-vāsī* or *āchārya-kula-vāsī* (I. 6 ; II. 23, 2 ; III. 11, 5). The formal admission of the pupil is by a ceremony called *Upanayana*, of great spiritual significance. The teacher is supposed "to hold the pupil in the womb of his soul" (*tena garbhī-bhavati*), to impregnate him with his spirit and to bring him out in a new birth. The pupil becomes a *dvija*, twice-born (*Śatapatha Brāhmaṇa*, XI. 5, 4).

In ancient India the school was the home of the teacher. It was a hermitage. The constant touch between teacher and taught was vital to edu-

cation as conceived here. India believed in the domestic system in both industry and education, and not in the methods of large-scale production in factories turning out standardised articles. Artistic work is the product of human skill and not of the machine. The making of a man depends even more on the human factor, on individual attention and treatment on the part of the teacher. A modern school teaches pupils by "classes", and not as individuals with their differences. Can any one conceive of a common treatment of patients suffering from different diseases? While such treatment is not applied to the diseases of the body that can be visualised, why should it be applied in dealing with invisible, intangible material, with different minds and different spiritual conditions? And there are deeper psychological reasons for this individual treatment in education.

The pupil's membership of the family of his Guru constitutes a constant stimulus to the ideas to which he is dedicated, while it also appears as a protective sheath, shutting out unwholesome influences, and as a restraining force. Again, the novice feels that he is not lost in a crowd. He feels himself one of a family where he has a distinct place Hence there grows in him the sense of personal worth and of placid individuality which a healthy social group always engenders.

Apart, however, from the special educative value of the teacher's home as the school, there is the factor of its environment or setting as an integral part of the scheme. The school is in sylvan surroundings. The pupil's first daily duty is to walk to the forest, cut and collect wood, and fetch it home for tending the sacred fire. The Upanishads frequently mention the pupil approaching his teacher "with fuel in hand", as a token that he is ready to serve the teacher and to tend his household fire. The *Śatapatha Brāhmaṇa* explains (XI. 5, 4, 5) that the Brahmachārī "puts on fuel to enkindle the mind with fire, with holy lustre".

A profound spiritual and cultural significance attaches to this worship of Agni by the offering of choicest oblations. It is the visible image and reminder of the primordial cosmic sacrifice in which the Supreme Being whom the Veda calls the *Virāt-Purusha* (*Rigveda, Purusha-Sūkta,* X. 90), offered up His infinite body as the material and the foundation for the construction of the Universe. It was an act of supreme self-immolation by which the Universe is created and sustained. "Man is created after God's image" and is subject to the same law of being which governs manifestation. He, too, is the creator of his system which depends on his self-sacrifice. The ceremony of *Agnihotra* brings home to the pupil the reality of religion in the form of sacrifice.

The pupil's next duties were to tend the teacher's house and cattle. Tending the house was training the pupil in self-help, in recognition of the dignity of labour, of menial service for his teacher and the student-brotherhood. Tending cattle was education in a craft as part of the highest liberal education. The craft selected is the primary industry of India. The school and the homestead centre

round the cow, whom the Indian counts as his second mother, whose milk nourishes the child and is the best food even for adults. "Three acres and a cow" has been India's economic plan through the ages. The pupils received valuable training in their regard for the cow and in the industry of cattle-rearing and dairy-farming, with all the advantages it gave of outdoor life and robust physical exercise more fruitful in every way than the modern barren games of football and hockey. The *Chhāndogya Upanishad* tells of the great sage Satyakāma Jābāla who in his boyhood was set by his teacher to take charge of his cattle and under whose guardianship their number grew from 400 to 1000. And this training in industry was the foundation of the highest knowledge for which the Rishi was known. The *Bṛihadārāṇyaka* also tells of Rishi Yājñavalkya, the foremost philosopher of his time, a good enough herdsman, with his band of pupils, to drive away home from the court of Janaka the thousand cows which the King bestowed on him as the reward of his learning.

That education was not exclusively theoretical and academic but was related to a craft as part of a liberal education may also be seen in the following description of the home of a Rigvedic Rishi (*Rigveda*, IX. 112) :

> We different men have different aptitudes and pursuits (*dhiyo vi vratāni*). The carpenter (*Takshā*) seeks something that is broken ; the physician (*Bhishag*) a patient (*rutam*) ; the priest (*Brahma*) some one who will perform sacrifice (*Suṇvantam*).
>
> I am a poet (*Kāruḥ*), my father is a physician, and my mother a grinder of corn (*upala-prakshiṇī*).

Here we find in a Rishi and his mother the highest philosophy yoked to the humble craft of grinding corn, while his father was pursuing the useful art of healing. Therefore, the highest education was quite consistent with manual and vocational training —to give a practical turn to human nature, and training to deal with objects and with the physical environment.

Another duty of the Brahmachārī is to go out on a daily round of begging, not for himself but for the support of his school. Its educative value is explained in the *Śatapatha Brāhmaṇa* (XI. 3, 3, 5), which points out that it is meant to produce in the pupil a spirit of humility and of renunciation. But its moral effects may be examined more closely. First, the contrast between his own life and that of the world at large brings home to him the value of the scheme for which he stands, which he will now all the more try to consolidate. This makes for a more complete organisation of the personality, a deeper loyalty to his system. Further, the daily duty of begging makes the Ego less and less assertive, and, with it, all unruly desires and passions, which do not shoot forth, as their roots wither. Thus there is reached a greater balance of the inner life. A sense of balance and harmony further brings out the contrast between the behaviour of his own group and that of the men of the world, and this further confirms his faith in his own group or order.

Again, an acquaintance, through begging, with worldly life and its trials makes the student realise more vividly the security of his own life. Lastly, begging makes him feel how unattached he is to any ties, and gives him a sense of independence which contributes to a sense of selfhood. It is like a ritual for the cultivation of impersonal relations in life. This contact of the recluse with the world is a valuable corrective to the exaggerated subjectivity of the isolated meditative life in the hermitage. Isolation and intercourse thus lead to a higher synthesis of the inner and the outer, *Purusha* and *Prakriti*, Self and the World.

We may now have an idea of the working of the school as a whole. Its physical surroundings away from centres of population give to its students opportunities for contact with nature and for solitude. Urban life and human society wean away man's affections from the phenomena of Nature. The individual becomes in this way wholly dependent upon the social group ; he comes gradually to feel himself a mere limb of the Great Society. One way of counteracting this sense of dependence, and of poverty of spirit, is to place a man in the world of nature, and so to give scope to the growth of an emotive relation between man and his *milieu*. He can then break away from his social habits and reshape them. Alone in the woods or pastures, he gets emotive responses in the form of fear, wonder, or joy, which reawaken in him the consciousness of self which he loses in the crowds of the city. For emotional tension brings in its wake the feeling of selfhood.

Then, again, solitude has its own effects on a man's inner development. In the normal course of life, each desire is directed to an object. The fulfilment that an impulse finds in its working obscures the phase of recoil that arises through the operation of a man's instinctive tendencies. Isolation from objects, material and social, permits man to observe both the aspects of his reaction, the urge and the recoil, elicited by an object-situation. Hence the life of conation can achieve more complete growth when man is alone with himself, untrammelled by the external environment. Thus the system helps in the elimination of the disharmonies of the inner life (*Chitta-Śuddhi*) by giving scope for reflection and isolation, for self-possession, for the integration of different life processes, and for complete awareness of one's individuality, of selfhood, so that man's being may not be dissipated like "broken shreds of cloud" (*Chinnā-bhramiva naśyati*).

It is these sylvan schools and hermitages that have built up the thought and the civilization of India,

II.—THE GOAL

We now proceed from the externals of the educational system of ancient India, dealt with in my last article, to its ideational background.

India's highest and most distinctive thought utters itself in the Vedas, including the Upanishads. The *Rig-veda*, the earliest book of India and the world, marks at once the dawn and the meridian of India's culture. It is like "Minerva born in panoply".

This primordial Vedic Thought has influenced the entire course of India's national and cultural life and it is better to give a glimpse of it before studying its most important expression in education.

Of all the people of the world, the Indian is the most concerned by the fact of death, by his observation that "Man proposes, God disposes". Therefore he feels that he cannot take life seriously and plan for it, without a knowledge of the whole scheme of manifestation. He devotes himself to a study of the fundamental truths of life and does not care for half-truths and intermediate truths. His one aim is to solve the problem of death by achieving a knowledge of the whole Truth of which life and death are mere parts and phases. He perceives that it is the individual that dies, not the whole or the Absolute. The individual must merge himself in the universal to escape from change, decay and dissolution. The Absolute is not subject to change. Individuation is death, a lapse from the Absolute. Individuation results from the pursuit of objective knowledge and this has to be stopped. The individual's duty is to achieve his expansion into the Absolute, his self-fulfilment, for he is a potential God, a spark of the Divine.

It is an arduous task which is thus set. "Art is long but life short." And the art of life is longer still, the supreme art of self-fulfilment. The first requisite for such an undertaking is to make life long. This philosophy at the outset emphasised the importance of the physical vehicle through which it was to express itself. Its motto was: "*Śarīramādyam khalu dharma-sādhanam.*" ("It is the body which is the primary requisite of religious life.") Thus the Veda insists on longevity as the fundamental objective of life which it assesses at the normal span of 100 years. "*Satāyurvai purushah*": *Āyu* or longevity is stated in the *Atharva Veda* (XIX. 64) to be an objective of education. All religious and social schemes were planned with reference to this prescribed expectation of life. The four stages or *āśramas* into which Hinduism divides life, the *āśramas* of the student, the householder, the hermit and the anchorite, are taken at twenty-five years each. Modern education sometimes emphasises too much the physical to the detriment of intellectual growth by laying undue stress on games, sports and military training. The educational system in ancient India sought to lay the foundations of longevity in appropriate regulations for the healthy growth of the body in due subordination to the Mind and Spirit.

The *Chhāndogya* (VII. 15) states that "the time remaining over from work for the teacher (*gu-*

roḥ karmatiśeshe) was to be given to education " of which the supreme objective was the highest imaginable, nothing less than the individual's self-realization. Education must aid in this self-fulfilment and not in the acquisition of mere objective knowledge. It is more concerned with the subject than the object, with the inner than the outer world. There is a method in this madness. The theory is that it is hopeless to get at the knowledge of the whole through its parts, through the individual objects making up the Universe ; the right way is directly to seek the source of all life and knowledge, and not to acquire knowledge piecemeal by the study of objects. The pursuit of objective knowledge is not the chief concern of this education. When the mind is withdrawn from the world of matter and does not indulge in individuation, then omniscience, the knowledge of the whole, dawns on it. Individuation shuts out omniscience. Individuation is the concretising of the Mind. The Mind takes the form of the object in knowing it. It limits itself to the object, " like the water that limits itself in a tank ". Thus individuation is bondage. It limits vision. Knowledge, omniscience, perception of life in the perspective of the whole is Mukti or Emancipation, which the individual must achieve to escape from bondage, *samsāra*, from disease, decline, death, desire and its satisfaction recurring in a vicious circle of birth and death, to use the Buddha's words.

In its indifference to objective knowledge, the system assumes that the Universe is not what is revealed by the bodily senses which man shares with the lower animals, that our faculties of perception are not necessarily confined to the five senses, and that mental life is not entirely bound up with, or completely dependent upon what is called the cerebral mechanism or the brain. It is, therefore, considered as the main business of education to open up other avenues of knowledge than the mere brain or the outer senses.

The method of ancient Indian education was to train the Mind itself as the medium and the instrument of knowledge, to overhaul the mental apparatus, to transform the psychic organism and to raise the level of mental life, rather than to fill the Mind with a store of objective knowledge. It was the method of yoga, the science and art of the reconstruction of self by discipline and meditation—the science of sciences and the art of arts. Yoga is defined as *Chitta-vṛtti-nirodha*. It is to stop the functioning of the Mind as the avenue or vehicle of objective knowledge, the inhibition of individuation. The theory is that the Mind, seeking external knowledge, contacts and is contaminated and transformed by Matter, and communicates this contamination to the Soul, Self or *Purusha*, who enters into bondage. The question is, How to break this bondage and escape from the clutches of Matter. By simply cutting off the inflow of Matter upon Mind, checking the materialisation of the Mind and the Soul, for the Soul, too, in Milton's words of insight, " enbodies and imbrutes ". Thus Education is control of the Mind, to drive it to its deeper layers, its

subterranean depths, not ruffled by the ripples of the surface, the infinite distractions of the material world by which the Mind wears itself out in fatigue. When the Mind is thus led to rest in itself, falls back upon its innate strength and does not lose itself in the pursuit of knowledge of individual objects, there at once dawns and bursts forth on the Mind and Soul the totality of knowledge, material and spiritual, universal knowledge, omniscience, as already stated. In the Upanishads the Universe is likened to a peepul tree rooted in the universal consciousness (*ūrddhamūlam*), spreading its branches and leaves as the life and the phenomenal world (*guna pravṛiddhā vishayapravālāh.. Karmanubandhīni manushya loke*).

In such a scheme of Education, mere study as such occupies a very subsidiary place. The Upanishads mention three steps of education called (1) *Śravaṇa*, (2) *Manana* and (3) *Nididhyāsana* (*Bṛihadārāṇyaka Upanishad*, II. 4, 5). *Śravaṇa* is listening to words or texts uttered by the teacher. It is the system of oral tradition by which India has built up her whole culture through the ages ; the system called *Guru-pāramparya* or *Sampradāya* which Udyotakara (in his *Nyāya Vārtika*) defines as the uninterrupted ideal succession of pupils and teachers, by which knowledge is conserved and transmitted (*Saṁpradāyo nāma śishyopādhyāya-saṁbandhasya avichchhedena śāstra-prāptiḥ*). Thus the Book of Knowledge in those days was called *Śruti*, "what was heard". This character of knowledge also fixed its form known as *Mantra* or *Sutra* by which the maximum of meaning was compressed within the minimum of words, of which the crowning example is the letter OM containing within itself a universe of meaning.

Knowledge did not then exist in the form of MSS. which could be stored up in a library like household furniture, for knowledge was the furniture of the mind, while the teacher himself was the living and walking library of those days. For thousands of years, even up to the time of *Kumārila* (about the eighth century of the Christian era), it was considered sacrilege to reduce the Veda to writing, for learning was not reading but realisation, and knowledge was to be in the blood, as an organic part of oneself. Another point to be noted in this connection is that *Śabda* or Sound by itself has its own potency and value, apart from its sense, and its intrinsic attributes, its rhythm and vibrations should be captured. *Śabda* is Brahman, "the Word is God".

The hearing of texts and words uttered by the teacher was to be followed by the process of *Manana*, deliberation, reflection on the topic taught, but that resulted only in intellectual apprehension of the meaning.

The situation is best summed up in the words that Nārada addresses to Sanatkumāra (*Chhāndogya* VII. 1) which throw light not merely on the methods of this education but also on the then subjects of study :—

"I have studied the Rigveda, the Yajurveda, the Sāmaveda, the Atharva-Veda as fourth, Itihasa-Purāna as the fifth Veda, Grammar (called *Vedānāṁ Vedam*, "the Veda of Vedas"), Biology (Bhūta-Vidyā), Arithmetic (Rāśi), Div-

ination (*Daiva*), Chronology (*Nidhi*), Dialectics (*Vākovākyam = Tarkaśāstram*), Politics (*Ekāyana*), Theology (*Deva-Vidyā*) or Exegetics (= *Nirukta*, as explained by Śaṅkara), the doctrine of Prayer [*Brahma-Vidyā*, which Śaṅkara, however, explains as the *Vedāṅgas* of *Śikshā* (phonetics), *Kalpa* (ceremonial) and *Chhandas* (metrics, prosody)], Necromancy (*Pitṛya*), Military Science (*Kshatra-Vidyā*), Astronomy (*Nakshatra-Vidyā*), study of Snake-venoms (*Sarpa-Vidyā*), and the Fine Arts [(*Devajana-Vidyā*, explained by Śaṅkara to mean *Nṛitya* (dancing), *Gīta-Vādya* (Music, vocal and instrumental) and other Arts (*Śilpādi*) ; but Raṅga Rāmānuja takes it as *Deva-Vidyā* (*Gāndharva-Śāstram*) or Music and *Jana-Vidyā* or *Ayurveda* (Medical Science)].

"These subjects, Sir, have I studied. Therefore am I learned in the scripture (*Mantra-Vit*), but not yet learned in the *Ātman* (*Ātma-Vit*). Yet have I heard from such as are like you that he who knows the *Ātman* vanquishes sorrow. I am in sorrow. Lead me then over, I pray, to the farther shore that lies beyond sorrows."

Nārada here utters the prayer of all human beings carrying the common and universal burden of sorrow, "the ills which flesh is heir to". It was given to India to find the knowledge which would achieve man's release from this fundamental burden and bondage of life.

The reply of Sanatkumāra to this appeal of Nārada is interesting: "Whatever you have studied is mere words."

Similarly, Svetaketu, after spending twelve years in a "thorough study of all the Vedas", is found by his father, the Rishi Uddālaka Āruṇi, only "full of conceit and confidence in his study and wisdom, without the knowledge of the One through whom anything is known". (*Chhāndogya*, VI. 1)

Upakośala Kāmalāyana was another student who despite his twelve years' study and austerities was not considered by his teacher fit for the highest knowledge. (*Ibid.* IV. 10)

Therefore, the *Bṛihadārāṇyaka* states (IV. 4, 21) :—

> The seeker after the highest knowledge should not seek after the knowledge of the books, for that is mere weariness of the tongue.

Again :—

> Therefore, let a Brāhmana, after he has done with learning, wish to stand by real strength (knowledge of the Self which enables us to dispense with all other knowledge).

The *Kaṭha* also points out :—

> Not by the Veda is the *Ātman* attained, nor by intellect, nor by much knowledge of books. (I. 2, 23).

Therefore, there was the highest stage of learning called *Nididhyāsana* or Meditation, by which could be attained the realisation of truth. As the *Muṇḍaka* points out (II. 2-4) :—

> A mere intellectual apprehension of truth, a reasoned conviction, is not sufficient, though it is necessary as the first stage as a sort of mark at which to shoot.

The distinction between the intellectual apprehension of truth and its realisation may well be explained in the words of Gautama describing his own training for his attainment of Buddhahood or Enlightenment. His first teacher was Ālāra Kālāma who was so used to meditation that "he would not, sitting on the roadside, be conscious of a caravan of 500 carts rattling past him". He taught Gautama the doctrine of

Nirvāṇa. Gautama said :—

Very speedily I learned the Doctrine and so far as concerns uttering with mouth and lips the words, " I know, I understand ", I, and others with me, knew the word of wisdom and the ancient lore. We speedily acquired this doctrine so far as concerns lip-profession. Then the thought occurred to me, " When Ālāra Kālāma declares : Having myself realised, and known this doctrine, I abide in the attainment thereof, it cannot all be a mere profession of faith ; surely, Ālāra Kālāma sees and knows this doctrine."

Very soon, Gautama states, he achieved the stage at which he was able " to abide in a realisation and knowledge of the doctrine ".

This realisation of truth is described as *Darśana* or " perception " of Truth. *Ātma Vā are drashṭavyah* in the passage quoted above means that the Ātman or the Self must be " seen ". The theory is that seeing is believing, and so the reality of the *diversity* of the material objective world, in which we believe, because we *see* it, is to be pitted against the other reality of unity, which must equally be *seen.* The *Ātman* must be as much the subject of immediate perception as the material world of diversity. Then alone will the one result of immediate perception be wiped off and replaced by the other. At the Congress of Philosophers that met at the court of King Janaka of Videha (the world's first Philosophical Congress), the philosopher Ushasta put to Yājñavalkya the question :—

> When any one says, " That is an ox, that is a horse ", it is thereby pointed out. Point out to me the revealed, unveiled Brahma, the Ātman which dwells in everything. The Ātman which dwells in everything—what is that, O Yajñavalkya ? (*Bṛihadāraṇyaka Upanishad*).

The Upanishads prescribe certain preliminary exercises in meditation to lead up to its final stage. These are called *Upāsanās,* giving training in contemplation. *Nididhyāsana* represents the highest stage of meditation which, with reference to Brahma or the One Reality, has been defined as " *Vijātiya-dehādipratyayavira-hita advitīya-Vastu-Sajātīya-pravāhaḥ* as the steady stream (*pravāha*) of consciousness of the One, undisturbed by the slightest consciousness of the Many, or any material object, contradictory to the sense of the One or the Soul ".

RADHAKUMUD MOOKERJI

EDUCATION AND DEMOCRACY

[This article by James Truslow Adams has a message for every educational reformer in India.—EDS.]

In a large modern self-governing state in which the whole or a large part of the adult population has the right to vote and hold office the problem of education is of fundamental importance. (Of course there are many kinds of education, such as that derived from family and social life, general reading, the press, radio, one's occupation and so on, but in this article I am dealing with that to be obtained in schools and other institutions of learning.)

In a small and simple community, even if self-governing, formal education is perhaps of minor importance. In the Town Meeting of early New England, for example, in which the matters to be voted on were largely such as the allocation of lands, building of bridges, maintenance of highways, and others of similar sort, it did not require "book learning" to do one's duty as a citizen and to lead a fairly satisfying life. The educational system of schools and Harvard University, as started there, was religious in origin,—the schools to enable people to learn to read their Bibles and the college to educate ministers. In the South education for the rich was intended to make cultivated gentlemen and many boys were sent to study in England. In both sections there were many schools of low grade for the poor but such education was far from universal. It is interesting to note, however, that this haphazard system was able to produce such a group of wise men as has never been gathered together since in this country, the men who drew up the American Constitution in 1787.

To us to-day it seems clear that if society is to be governed by the people, the people must somehow be educated. The problems which have to be faced and solved, if possible, by both government and electorate in our modern world are so numerous and often so complex that it appears absurd and dangerous to have them decided by persons without as much education as it is possible to give them. Moreover our economic life calls for both trained leaders and skilled workers.

It was not, however, until after the nation had won its independence of England, and political problems had become national rather than local, that education ceased to be regarded from the standpoint of religion or personal culture, and to be discussed from the standpoint of the relations of the citizen to the state and society. Thomas Jefferson was the leader of the movement but even national problems were then comparatively simple in a sparsely settled country, ninety per cent agricultural. His plan, which oddly enough is said to have formed the basis of the French system but was not adopted here, was to provide free education for all young children of both sexes in the "common schools" for reading, writing, arithmetic and history. Above these were the grammar schools, but only a limited number of the poor children,

those judged best fitted to profit by going on higher, were to be educated at public expense. From these again still fewer were culled to go on to college. With the labour and democratic movement of the 1830's, however, there was more and more pressure from the poorer classes for free education for all.

This pressure has never relaxed until practically every boy or girl in the land can get a free education from kindergarten through college, and we have five million children in the High Schools alone at public cost. Besides this public system there are the private schools and colleges and universities and certain religious ones, such as the Catholic Parochial Schools. It is needless to pile up statistics as to the vast educational establishment which has grown up, such as the more than 900,000 students in institutions of higher learning, the more than $ 500,000,000 spent a year by the several state governments alone, and so on. We can touch only on certain topics in a limited space.

The vast majority of young Americans attend the public schools at public expense. The cost is raised by taxation, chiefly in the local school districts, and no effort is made to make schools self-sustaining. Few, if any, efforts have ever been made to make the private institutions of any grade support themselves. They carry on by means of tuition fees and in many cases incomes from endowments.

On the other hand, many ways have been tried to help the students at private institutions and at the public colleges to lessen their expenses or to make money to help them through. Many years ago, for example, the Evangelist, Dwight L. Moody, founded a school for boys at Mount Hermon on a large farm. The boys spent part of the time studying and part working the farm which helped to carry the school and also to reduce the cost to the boys. At Kent School the boys do much of the work, such as waiting on table, making their beds, and so on, which has the same results. One interesting experiment at this school is the absence of a fixed price for tuition and board. The headmaster fixes the total amount which it will cost to run the school, and that must be raised, but as the economic position of the parents of the students varies greatly, each parent pays for his child what he can, some much more than others. No one except the parent and the headmaster knows what is paid for each boy, so the rich and comparatively poor can get the same advantages with the added one of mingling together, the boys being very carefully selected. It has worked well.

Many schools and colleges, aside from giving certain students scholarships which pay in part or in full for their education, help them to find work of some sort by which they can make money. Great numbers also find such work for themselves, both during the academic year and in the long summer vacation, taking jobs of almost every sort, tutoring, waiting on table at hotels, anything which they can find. In fact, a good number of boys whose families are comfortably off but not rich, take a pride on reaching college age in relieving their parents of further expense and "working their way

through", as it is called. Those who do, rather object to having the college make things too easy. It is the pioneer strain coming out. Yesterday I was talking with a successful publisher who told me he arrived at college with just fifty cents in his pocket and by getting various jobs put himself through without ever asking his father for a penny though his father would have paid for him.

One of the most interesting experiments in our college education is that which has been tried with much success at Antioch College since 1921. The college is nearly a hundred years old, and was well-known during the presidency of Horace Mann, the great educational reformer, who became its head in 1853. This experiment, however, about which there is much misunderstanding, was started by Arthur E. Morgan, then president of Antioch and now head of the T. V. A., the great government regional project in the Tennessee Valley. At Antioch practical work, "a job", so to say, has been made part of the regular college curriculum. Many think that this is done to help the student pay for his course but that is not the object.

From what we have said above it will be seen that the relation between college studies and the practical experience of a job is a purely casual and accidental one. Some boys and girls only study and take no jobs. Others take them only to make money and usually with no relation to their aptitudes and tastes. What Morgan saw in the job was not its financial help to the student but its educative value, which was largely lost by the ordinary haphazard combination of scholastic and practical work. Taking a broad view of the meaning of education he realised that it could not be a matter alone of books and lectures but that it should also develop initiative, maturity and judgment and help the student to find his vocation in life. With this in view he extended the college course from four years to six and took "the job", which had been merely an unrelated money-maker into the student's life as an educative influence. The students of both sexes —the college is co-educational—work in the college and at some outside job in alternate five or ten week shifts. At the job the student is paid but it is also part of his college education, and he or she cannot get the degree on graduation unless they have done the prescribed work on jobs as well as the usual college work. The jobs are found for the students, not with the idea of making it easy but in order to develop the character of the particular student and help him to find himself in life. Jobs in the Freshman year are often dull and monotonous but they bring the students into contact with skilled workmen, and they learn about groups of people in American life they might otherwise never meet, as well as a good deal by talking about labour problems and seeing them at first hand. Through the six years the kind of job, or the particular industry in which it is, may be varied so that by the end of the course the student has not only got a pretty good idea of many aspects of American life but also usually has learned what he would like to go into himself when he graduates.

It was of course a difficult matter at first for the college to find the right kind of jobs in sufficient number to meet the varied needs of the students. Many business concerns did not want to bother with a boy or girl for only five or ten weeks. That was got over by pairing off students for the same job, so that one works his five or ten weeks in college while the other is doing his time on the job. Then they exchange. The plan has worked so well, and the business concerns have so learned the value of getting good college students with the experience of the six Antioch years to come into their business on graduation that now over 250 concerns of all sorts are co-operating with the college, including some of the greatest in America, such as the American Telephone Company, the Ford Motor Company, the General Electric, and so on, down to tea rooms. All branches of American life have thus been opened to the students to try, learn about, and perhaps devote themselves to, such as merchandising, journalism, manufacturing, publishing, transportation, government departments, hospitals, summer camps, schools, libraries and museums, social service institutions, and others. Working in college and out, exchanging their experiences and impressions, it can be well imagined that the 600 students get a far wider outlook and a better preparation for life and national service as citizens than most college students who merely study and live their four years in the same group, except for the unrelated jobs that some may get. It is needless to say that the ordinary college work is planned with the same care and with a view to the same end. That is the Antioch experiment.

Space precludes an examination of other aspects of the American educational problem. At no time has education been more under discussion and criticism than now. Mann once wrote that " we need general intelligence and integrity as we need our daily bread. A famine in the latter would not be more fatal to natural health and life, than a dearth in the former to political health and life." Education has long been almost a fetish in America. While still believing that the electorate must have wisdom and knowledge if they are to rule well, we have learned that knowledge does not always bring wisdom. Wisdom, character, and understanding do not necessarily come from text-books, examinations, and diplomas or degrees. That fact, and how to cultivate these qualities in our citizens of the future, is the problem of American education which we are facing but have not solved. Yet we still believe that education, the *right* education, whatever it may be, is the pre-requisite to liberty in a self-governing nation.

JAMES TRUSLOW ADAMS

THE ANTIOCH SYSTEM AND THE WARDHA SCHEME

[Professor Srikantaya, Editor of the *Quarterly Journal of the Mythic Society*, compares the successful American System examined in the preceding article with the Wardha Scheme which is shaping the educational future of India.—EDS.]

The present-day cry is against an overemphasis on the academic in the educational curriculum and for a reorientation with vocational instruction, if possible from the very beginning of a student's career. The Wardha Scheme, prepared with considerable experience of educational institutions elsewhere, is bound to have remarkable repercussions on educational ideology in India. Whether we succeed in remedying unemployment by this process or not, it is worthy of serious consideration by all who have the welfare of India at heart.

In this connection, it would be well to refer to Antioch College, a unique institution at Yellow Springs, Ohio, U. S. A., which, while undertaking to educate boys and girls on ordinary lines, imparts technical instruction as well. Under the caption *A Continuing Heritage*, the President of Antioch recently published a retrospect and a report. The college was founded about 1853 to provide bodily health, mental enlightenment and moral education to students. Religious freedom, co-education, absence of racial discrimination and insistence on unblemished character, characterized the institution from the first. Antioch College believes in education for the living of life. Among its main features are—a required programme in the arts and sciences, health examinations, student responsibility for student conduct and activities, and a co-operative plan of study and work outside the college. Antioch encourages students to formulate a philosophy of Life and seeks to train them, in body and mind, to lead an adequate and a satisfying life. General courses of study as an introduction to the major intellectual interests of the race are provided along with courses for specialisation, according with our system for the B. A. and B. Sc., where a special subject is taken along with a group of subsidiary subjects.

Education should strengthen the moral fibre and encourage integrity and responsibility. Dogma and theory are losing their sanctions and truth is approached less through authoritarianism than through critical inquiry, and college practice should be consistent with this new approach. Mahatma Gandhi stakes everything on truth. Informal friendly association, experience of the world with its perpetual conflict between ideals and practice, a progressive assumption of responsibility by students for student conduct and activities, will develop a community government. Where all participate with a true sense of self-respect to set up standards of conduct and of social and cultural activity the student will emerge into outer life with maturity of judgment. The Antioch co-operative programme of alternate work and study aims at better integration between work ex-

perience and academic experience and at developing initiative and judgment.

Thus Antioch has a course of study aiming at certain definite life needs, providing liberal education and giving a proper place to skill and to applied subject-matter. The Antioch Scheme, reserving education for its own sake for the few who are extraordinarily brilliant in literary pursuits, prepares the student for the world we live in. It satisfies Dr. Zakir Hussain's demand, in defending the Wardha Scheme, that " education, if sound in its principle, should be imparted through some craft or productive work which would provide the nucleus of all other instruction provided in the school."

Even in England a modern university permits an employment emphasis. It is said, if you cannot teach your son a trade, you teach him highway robbery. In America any honest work gives title to respect. There are colleges where students of both sexes earn their livelihood as waiters in summer hotels. They have no false shame for, where every child in the country has the chance of being taught in the elementary common school and education is conducted by the States themselves, purely intellectual pursuits do not command the artificial prestige that they do in India.

Through Antioch's co-operative plan young people are enabled to make vocational explorations and to select a career on the basis of first-hand knowledge. Aptitude and inclination are discovered from general equipment, interests in the liberal arts, sciences, manual labour, business aptitude, commercial instinct and the like.

The old crafts and guilds of a hereditary occupational system have given way, but the child's natural tendency is towards the inherited craft, and the Wardha Scheme perhaps intends to utilize that instinctive potency. The old industrial schools sought to encourage vocational emphasis by giving a small sum to induce high school pupils to take up carpentry ; later on, the Sloyd took its place ; still more recently, with the main object of giving vocational emphasis, some twenty additional courses were offered in the high school. The response was not adequate : the hunger for university education persisted and ultimately, except for a few courses like typewriting, book-keeping and drawing, the new subjects dropped out of the S. S. L. C. Scheme. Separate schools and workshops have been started ; diploma courses have been created in the university, and mechanical engineering, medical, agricultural, silk weaving and forest schools have been founded ; but the successful students emerging from them invariably look to the Government for employment. Industrial and commercial depression and Indian poverty are, perhaps, responsible in a way for this deplorable state of affairs. Students coming from rural parts and getting acclimatized to the luxuries of town life are reluctant to leave the electric lights, the cinema and the public halls, while the unfortunate village parent gets no adequate return for the investment he makes in his child's education. His

lands are deserted and, old and weak, he is left to plough his lonely furrow.

The Wardha Scheme starts with the basic craft in the elementary stages of a student's career. Manual labour, learning and play in equal parts in school or college, would be calculated not merely to solve the unemployment problem and to chasten the would-be snob but also would give a distinct fillip to a movement "back to the land and to the village". The significance of the Wardha Scheme lies in its basic-craft emphasis and its insistence on the mother tongue as the medium of instruction. If this Scheme is pushed through with sufficient diligence and knowledge, it will give far more to the student than its greatest protagonists are claiming for it. Students following the Scheme would not be left entirely to a craft. They would be free, like the Antioch students, to follow an educational career in schools and colleges.

In Antioch, each year, students are placed for their work experience, integrated with academic studies, with leading business, industrial and professional organizations in more than twenty-five States. The work experience is a discipline and an opportunity and a student must respond and make adjustment to changing situations. Its co-operative plan emerges as an educational device of proved merit and as a means towards all-round personal development. Antioch maintains accurate and detailed information about employers and jobs as well as about its students' prospects for employment. We are not unaware of unemployment information bureaus and registers of the alumni in universities and colleges in India. It is not that we are getting fresh information, but it is the method, the efficiency and the spirit of service characterizing the work of Antioch College which command our respectful admiration.

The Wardha System is not claimed to be self-supporting, but in a properly worked and efficiently managed school, it would not be difficult to realise a good amount towards the pay of the staff. It is inaccurate to say that the Wardha Scheme overemphasizes economic values as opposed to educational, because the basic craft is the very foundation of the educational system. The pupil's progress in skill, at least in the villages, is a concrete advantage; even if he had to leave school at eleven or twelve years of age, he would still have acquired a valuable fund of practical experience. The question of time to be given to the craft, as compared with study *per se*, is a matter of adjustment with time and experience.

Life is tragic and exacting as it is, and child life should be free to develop without being made to feel orphaned. It is not implicit in the Wardha Scheme that students would feel that they are earning their education. This is not the Antioch result. There are numerous instances to-day of poor boys having to support themselves. Where families are well-to-do, there is nothing to prevent parents from making contributions and endowments. Educating a child for a craft is not to support child labour, but to promote self-reliance and an appreciation of the dignity of labour and of the joy

of producing. Vocational emphasis in an ordinary educational curriculum has been tried and found wanting ; hence the necessity for linking manual training to a specific craft. This would not interfere with sound psychological laws and principles. Young boys and girls would take manual work, when correlated to school studies, as recreation, and that would make learning more interesting.

If college education and high school courses are correlated with primary and elementary courses having a basic craft as the foundation of instruction in the mother tongue, with sympathetic and capable hands to work the scheme in its initial stages, it cannot then be said that secondary schools are dominated by university requirements, or that education has failed in its purpose. A diploma in brick-making or carpentry from a university would not be one to be ashamed of, any more than that of a fitter or a nurse. In each career there is the joy of labour, and students might take up one or another from innate aptitude or deliberate selection.

Whether there is need for religious instruction does not arise for consideration at present. Moral instruction is essential, particularly in the early stages. An education which would bind the intellectual and the moral elements would be true education and would provide a good safeguard for individual conscience, ensuring adequate preparation for citizenship and for due performance of social duties. The teachers for these schools must be specially trained and provision made for that training.

The Scheme would not compete with private industrial enterprise ; it would promote it. The Antioch experience suggests advantages and encouragement to enterprise. Business concerns can always call for help from these institutions in time of need, relying on the integrity, knowledge and habit of work of their recruits.

In a mass movement which is a war against illiteracy, regional considerations and local requirements must be properly studied while shifting emphasis from books to crafts and from words to action. The present system has produced some wholesome results, but we may be reminded that the poet, Tagore, is no product of any university, though the universities of the world vie with one another in honouring him ; and we cannot forget that under the existing system the uplift of the masses has been left far behind.

The Wardha Scheme is a heroic measure, as Mr. Manu Subedar says and is to be treated as such. It gives a non-violent view of the philosophy of life and purposes to train millions of children to live and to earn a living. It emerges from a non-violent brain, though it does not centre round non-violence.

S. SRIKANTAYA

TRAINING THE HAND

CREATIVENESS IN EDUCATION

[For his work as an educational, religious and social reformer, Dr. L. P. Jacks is well known. In this article he writes about a subject which, at the present hour, is much discussed in India. Dr. Jacks well brings out the interdependence of head and hand-learning.—EDS.]

One of the most deeply human, and therefore most deeply religious, of the recorded prayers ever uttered by man to his Deity, will be found in the Ninetieth Psalm of the Christian Bible. It voices man's sense of the transitoriness of his life in presence of the Eternal God, and comes to a perfect conclusion in the following words : "Let the *beauty* of the Lord God be upon us ; and establish thou the work of our *hands* ; yea, the work of our hands, establish thou it." The italics, of course, are mine.

A modern worshipper or a modern thinker (if he happened to be a religious man) would probably bring his prayer to a different conclusion. He would not be thinking about his *hands,* in spite of the fact that he was actually employing them in committing his prayer to writing. He would be more disposed to thinking about his soul, his spirit, his mind, his character and to end his prayer somewhat thus : "Let the *truth* and *goodness* of the Lord be upon us : and establish thou the work of our *heads* ; yea, the work of our minds, our characters, our spirits (if it has been good) establish thou it." The odds are great that the modern praying man would omit all reference to the *beauty* of the Lord ; forget all about his own *hands,* and lay the emphasis on the work of his head, or perhaps of his heart, as the thing he wanted his God to *establish.*

For my part I prefer the ancient to the modern way of concluding any prayer whose keynote is the transitoriness of human life in presence of the Eternal God. I think it goes deeper towards the root of the matter. One of the greatest defects in the modern way of looking at life is that it underrates the work of our hands in comparison with the work of our heads. Not, of course, that the work of our heads is unimportant—far from that. But the work of our heads is not likely to *last,* unless the work of our hands confirms and establishes it ; and the same with the work of our characters. I imagine that the benevolent disposition of the Good Samaritan would not have come to very much unless it had been implemented by a strong and skilful pair of hands to bind up the bleeding wounds of the robbers' victim, hoist him up on to the back of his beast and keep him steady there as they jogged along to the inn. Imagine what it all would have come to if the Good Samaritan had lost both his hands in an amputation, leaving him only the stumps of his arms to work with. How many edifying sermons would never have been preached ! The Good Samaritan's performance was a piece of handwork as well as a piece

of headwork or heartwork. Had it not been the latter as well as the former, there would have been nothing for the preachers to preach about. But, fortunately for the preachers, as well as for those who are not preachers, God established this work of the Good Samaritan's hands and left it as an imperishable monument for all ages and a standard of conduct for men of every race. He established it in the parable which is a perfect work of art, the work of the hands that wrote it.

Connected with our modern habit of underrating the hand in comparison with the head is the equally modern habit of underrating beauty in comparison with truth and goodness. Indeed I am inclined to think that the two habits are fundamentally the same. The ugliness of modern civilization—and how sad it is that the mass of the people seems unconscious of it—is largely the fruit of a culture in which the head has been developed at the expense of the hand. And yet unless the "beauty of the Lord" be upon it, unless the hands of men put beauty into their own work, and at the same time refrain from defiling the beauty which God has put into His, what civilization can be other than a foul and sordid affair? How many of us, alas, look upon beauty as a rather nice and pretty thing if it happens to be there, but a thing we can easily do without and suffer no serious loss if it is totally absent from our lives! How few of us possess a pair of hands capable of creating any beautiful thing for the eyes to see, the ears to hear, and the soul to rejoice in! How few of us are aware that beauty, far from being a thing as unimportant as the rouge on a woman's face, is an essential human *want*, an essential element in the diet of the soul, lacking which its food is without vitamins, and soul-starvation (a far worse thing than the "night-starvation" of Mr. Horlick's advertisement) the inevitable result!

When I say that beauty is a human want, I do not mean that we want only to *look at* it. We do want to look at it; we do want to hear it; but the reason we want to see and hear it is that deeper down in our nature is a craving to have our part in *creating* it. Strange as it may sound, it is nevertheless strictly and literally true that all of us are born into the world to be creators of beauty and are endowed with a pair of hands for that purpose among others, but for that purpose chiefly. The human body is designed by nature as an instrument for the creation of beauty, for that chiefly (though doubtless for other things as well) and there is not one of us who can claim to be fully the man or the woman that nature intended us to be until the creation of beauty is at least *one* of our occupations, and one moreover without which our other occupations, whatever they may be, will lack something of the value they ought to have. If we understood *ourselves*—and there is nothing of which most of us understand so little—we should see this quite clearly and have no doubt about it at all.

There is fine teaching on this point in the philosophy of Immanuel Kant, though I observe that students of Kant generally overlook it. According to Kant our life, as thinking and self-conscious beings, is under the rule of two faculties—the Under-

standing and the Reason. The Understanding is this faculty of knowledge, of science. The Reason on the other hand *knows* nothing, and yet, oddly enough, is always *affirming* something without which nothing could be known, so that except for Reason's affirmations there would be no science at all and in fact nothing to know. And yet—again oddly enough—what Reason *affirms* and what Understanding *knows* flatly contradict each other. Reason is continually affirming three things—God, Freedom and Immortality,—all three being names for the same Reality in different aspects. Understanding, on the other hand, knows nothing about any one of the three, nor is it able to find out the least iota about them. On the contrary, the more our Understanding busies itself about the matter the more definitely it comes to the conclusion that there is no God, no Freedom, no Immortality. And yet all the time our Reason, at the back of our Understanding and without which we should know nothing at all, goes on continually affirming all three, and in fact affirming nothing else. So the two contradict each other, and soon trouble arises in consequence.

Does this strife ever come to an end? Can a bridge be found between this everlasting Yea of the Reason and the everlasting No of the Understanding? Yes, answers Kant. The bridge is found and the strife ended in the perception of beauty, in the "æsthete judgment". There at last, in beauty, is peace, the peace of God that passeth Understanding and the satisfaction of the fundamental *want* in every one of us. My statement is rough and ready and must needs be so, for I have something else to fill my remaining space. The reader who wishes to know more about this matter will find what he seeks in an article by the Baron von Oppell on "Beauty as a Human Want" in the *Hibbert Journal* for October 1936.

What has all this to do with the training of the hand?

The human body is, as I have said, an instrument designed by nature (or if you will, by God) for the creation of beauty in endless forms, itself, the body, being, when rightly trained and nurtured, a most beautiful thing and the most wonderful of all the Creator's visible works. Of this wonderful and lovely instrument the hand, whose work the Psalmist prays God to establish, is the working end. But the working end only, and as such not to be trained in isolation from the whole body of which it is an integral part. A trained and skilful hand on an untrained and unskilful body is a most unpromising combination, indeed I think we may say an impossible one. If the body as a whole is untrained in balance, poise, natural self-control, the economy of movement and energy, if it knows not how to breathe, to stand, to walk and to co-ordinate the action of one part with that of every other part, then I do not see how it is possible to get good results in the arts, the handicrafts or anything else by the training of the hand alone. Perhaps we may *begin* by training the hand, but if we do so we shall find we cannot get very far until we have trained the rest of the body to back it up and support it. If, on the other hand, we begin by training the whole body in the qualities

just mentioned we shall probably find that the hand will soon participate in the general skill so acquired, become not only ready, but eager for skilful work and take to it spontaneously. This I consider the better beginning. In my view the education of the human body on the lines indicated is the right beginning for all human education whatsoever—the beginning, but of course not the end. Until mental and moral education is *underpinned* by a right physical education—and there are many wrong kinds—it will have no firm foundation. All human education, as Aristotle says, *begins* with the education of the body. And that is true of the training of the hand. It should rest upon a training of the whole body, and bring that training to a point at the body's working end.

Were such education to be made universally accessible and given not only to boys and girls but continued into adult life, we might then see the fulfilment of the Psalmist's prayer, "Let the beauty of the Lord be upon us; and establish thou the work of our hands; yea, the work of our hands, establish thou it."

Kant's philosophy, too, would have come to its own.

L. P. JACKS

THE EDUCATION OF WOMEN

[The following is extracted from a speech delivered by India's great leader, Gandhiji, in 1918.—EDS.]

Education, therefore, is necessary for women as it is for men. Not that the methods of education should be identical in both cases. In the first place our State system of education is full of error and productive of harm in many respects. It should be eschewed by men and women alike. Even if it were free from its present blemishes, I would not regard it as proper for women from all points of view. Man and woman are of equal rank but they are not identical. They are a peerless pair being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.

EDUCATION AND REINCARNATION

[Prof. S. S. Suryanarayana Shastri, M.A., B.Sc., Bar-at-Law, is a member of the Department of Philosophy of the Madras University. In this article he writes about education which is a "remembering, but the remembrance is a realisation" and examines this proposition in the light of Reincarnation which doctrine he views metaphysically. There are aspects of Reincarnation, individualistic and psychological, which are not detailed here.—EDS.]

Reincarnation is a dogma that is susceptible neither of proof nor of disproof. Our finite individualities come we know not whence and go we know not whither. Our faith in causal law does not commit us to looking farther than the phenomena of heredity. There seems hardly to be any need to look for a history of the individual in addition to the history of the race. To say that a man is what he is, not merely because of his parents but because of his own past, seems not unreasonable, if that "past" be confined to the compass of this life; but when we look for a past beyond these confines, we seem to transgress the canons of scientific explanation with no urgent call to do so except perhaps the craving of the individual to believe in his own persistence in the future (as well as in the past). It is not as if scientific hypotheses had been fully tested and found wanting. The facts of heredity have not been observed in their collectivity; much less have their laws been finally formulated.

Nor is the hypothesis of reincarnation intelligible even on metaphysical grounds. What is it that is supposed to survive or to be reborn? Not the gross physical body, since that is disintegrated. If the various elements come together again somewhere, that will be a new body having no more claim to identity with the old than will any one of a host of other bodies. The psychical part of the psycho-physical organism, the mind, the intellect, etc., which we call the subtle body, is it this which is reborn? Perhaps; but there are difficulties even in this hypothesis. The Indian philosopher looks on the mind too as matter; it is *prakriti*, not *purusha*, nature not spirit; and the persistence of subtle matter in a specific configuration or collection would, if true, be rather interesting but irrelevant to him who maintains the reincarnation of soul. The subtle body, if it persists, may provide a vehicle for the soul; but it is not the soul. And as regards that persistence itself there is room for some doubt.

Is it the soul which survives and is reborn? With this we are up against another lot of difficulties. Is the soul atomic or all-pervasive or of medium size? The last hypothesis is dismissed by all who hold to the eternal existence of the soul, since what is of medium size must have parts subject to accretion and depletion, and consequently to decay. An atomic soul may be imperishable, but its conjunction with organisms raises other problems. Does it pervade the entire organism? If it does, how can it be atomic? If it does not, how does it experience through the whole of the organism, having sometimes

similar and sometimes divergent experiences through different parts of the body? The view that an atomic substance may have non-atomic properties brings us up against the unsolved question of substance and attribute. If the imperishable soul is not atomic, it must be all-pervasive; and with this the problem of reincarnation comes to wear a different aspect altogether.

Plurality and pervasiveness go ill together. Nor is it proper to urge that our difficulties are due to a spatial view of pervasiveness, a view *ex hypothesi* improper in the case of the non-material soul. For plurality goes with limitation of characters and purposes, even if not of temporal or spatial qualities and it has yet to be shown that limitation in any sense can be an attribute of the pervasive. Even if such attribution could be justified in some measure on the ground that attributes which are usually multiple need not rank in every respect as on a par with substance, it is open to us to consider the sum total of limitations and differences as in some similar sense attributes of a single soul, as, in other words, phenomenal manifestations of a single Absolute Real. With such a conclusion we have no longer a multiplicity of souls, but a multiplicity only of organisms. What is the sense in asking in such a case whether the same soul existed before and will be born again? For the soul is one and eternal. In one sense it was not born and will never be born; in another sense, it is continually being born; it was, is and will continue to be manifested. The reality of this Self and its identity with the inquirer being known on other grounds (not to be gone into here) each inquirer may legitimately feel that in his deepest nature he always was and will ever continue to be. Whether preëxistence and future existence are possible for what is considered a finite personality, this he cannot know for certain. If the infinite can (as it does) take on finite masks, there is no reason why it should not continue to wear any particular mask, nor any reason why it should not continually change the masks. If the non-embodied can take on one body, it may as well take an endless host of bodies, simultaneously and in succession. The only sense, however, in which reincarnation will be valuable or significant to the inquirer who has got thus far is that *the eternal Spirit is continually and continuously manifesting itself in time.* And that Spirit being Value, from which all other values and goals derive, no one who holds this doctrine will be worried or have doubts about the conservation of Value. Individual values may rise or disappear, but Value will always be with us, being our own nature.

And this, as I conceive it, is the importance to education of the reincarnation doctrine. Educability involves the eternal existence of value. What is not preëxistent cannot be "brought out"; and what will not survive is not worth bringing out; but preëxistence and survival in a crude sense will not suffice; for we shall be asked: "Why bring out what already exists?" The antinomy involved in education is that involved in all causation; the produced can neither be wholly new nor wholly

preëxistent; and any recourse to terms like "partial" does not help us even partially, since the old difficulties recur with reference to each of the parts. It is the eternal that is ever being produced; in education, as Plato held, we are remembering, but the remembrance is a realisation of what is timeless, not a recollection of the earlier in time. On the latter interpretation we should have only a more or less meaningless repetitive process. Not thus is there repetition in the manifestation of the eternal; for repetition and copying hold as between objects in time, not between the atemporal and the temporal. It is for him who is reincarnated in this sense that novelty has any real significance. As Bhagavan Ramana says:

> "Whence was I born"? He that inquiring thus is born in Brahman, that is his substrate, he alone is born; he is constantly born; for that prince of sages there is novelty from day to day. (*Saddarsana-anubandha*, v. 12.)

Short of this one may seek to establish the reincarnation of the teacher or the taught. Neither is demonstrable for the reasons already set forth. Nor is either postulate necessary, though the latter demand seems more urgent than the former. So long as we are assured of the competency of the teacher, his "personal" continuity with an earlier master is irrelevant. Those masters may in their day have commanded much less reverence than they get from us who idolise them in varying degrees. And even granting that personal continuity is intelligible, the master who is centuries old does not necessarily have more vigorous or less impaired faculties than one for whom no such ancestry may be claimed. The incidence of senility is not necessarily confined to a single life; time's ravages may well span a succession of lives. From the view-point of the taught it is essential that what has been gained should not be lost, that the progress made should not count for nothing. And continuity of teaching is of far greater importance than the personal identity of the teacher. Both requirements can be satisfied by holding to the view of reincarnation as an ever-new birth of the timeless Self instead of the perpetuation of finite souls through a temporal succession.

The latter hypothesis satisfies not even our emotional demands. If we refuse to be satisfied with anything short of the personal immortality of our friends, what about the survival of our foes? As Bradley pertinently asks: "Friends who made up their quarrel over a woman's grave, will they, at the resurrection, be friends?" And as for the moral argument implied in words like Browning's

> God unmakes but to remake the soul
> Else He first made in vain

it has no application to a view like the Hindu which considers souls to be non-created and ever-existent. Not in these senses, but only as a continual and continuous manifestation of the atemporal Spirit in time may reincarnation be admitted; and in that sense it is both necessary and sufficient for the requirements of educational work.

S. S. SURYANARAYANA SHASTRI

EDUCATIONAL REORGANIZATION AND INDIA'S WORLD MISSION

[Dr. J. M. Kumarappa is Professor of Social Economy at the Tata Graduate School of Social Work, Bombay.—EDS.]

On the eve of his departure for Europe, Professor Gustave Jung, the famous psychologist, who was one of the Continental delegates to the recent session of the Indian Science Congress, sounded a note of warning that India, though a land of great religions, was in grave danger of losing her soul.

"It is", he declared, "the half-baked education the Indians now receive, which will ultimately ruin their souls. This mixture of materialistic Western ideals and spiritualistic views is doing more harm than good. India must choose one or the other." His warning, like many others from the admirers of Indian culture, is not without justification.

This dualism has almost severed the intellectual element of the nation from its historic traditions. It has reduced us to a life of intellectual parasitism in this very land which was once so famous for its learning. The most humiliating part therefore of our modern life is the paucity of original thought and creative activity. The intellectual sterility of modern India, its pitiful inability to contribute new and valuable ideas in the realms of literature, art, science, philosophy and religion, and the dearth of noble ideals are all evidences of our intellectual degeneracy. True, we have now some outstanding scientists, artists and literary men, but they are few and far between. Since nothing is more debasing than intellectual pauperism, our greatest concern must now be not so much with our material want—bad as that is—not even with political subjection, —degrading as that is,—but with our present-day cultural poverty.

I

The present reaction to Western domination in India is expressing itself in all phases of our national life. There is a widespread conviction that the present system of education is pitifully ineffective and hopelessly inadequate to the task of regenerating India. No one need be surprised at this inadequacy since a peep into the history of Western education in India would, in my judgment, reveal the fact that *neither the missionaries who actively engaged themselves in the task, nor the government authorities who supported them, were actuated by any disinterested motive to educate the Indian people* to the point of taking over their own direction of Indian civilization. Further, the system would also reveal itself as too much a product of *a priori* reasoning, with little or no regard to the historical background of Indian culture, or to the economic and social needs of India's teeming millions.

The fatal step to introduce Western learning was taken in February of the year 1835 in accordance with

the famous minute of Macaulay. And the lamentable principle, that henceforth all the funds available for education should be devoted mainly to the maintenance of higher schools and colleges which should impart Western education with English as the medium of instruction, was accepted as the official educational policy. It must be noted that this policy concentrated its attention on secondary education because those in control maintained the theory that Western learning, if imparted to the upper classes through higher institutions, would filter down through natural processes to the lower classes. Judging by results, we find that this policy, instead of filtering culture down to the masses, has given us a fatal legacy of ninety per cent illiterates which is not only a national but an international problem.

Further, one may say without exaggeration that it has resulted in severely divorcing the literary classes from the illiterate masses ; so much so, that it will be difficult to-day to find anywhere on earth a class of people so different in outlook from its own masses as the typical product of this system of education. Rightly therefore does Gandhiji maintain that this system of education does not meet the requirements of the country in any shape or form. " The excessive importance given to English ", he points out, " has cast upon the educated classes a burden which has maimed them mentally for life, and made them strangers in their own land."

That our education is foreign in its character is not the only fault of our present system. Another main defect is that it has been developed more with a view to meet the urban needs rather than the rural. In other words, it is a device to spread education from top downwards rather than from bottom upwards. In formulating this system, our alien experts ignored the most important aspect of Indian civilization. They missed the fact that *our civilization is a product of the village,* and not of the town, of the forest and not of the city. Observes the poet, Tagore :—

> A most wonderful thing that we notice in India is that here the forest, not the town, is the fountain-head of all its civilization....It is the forest that has nurtured the two great Ancient Ages of India, the Vedic and the Buddhistic. As did the Vedic Rishis, Lord Buddha also showered His teaching in many woods... The royal palace had no room for Him ; it is the forest that took Him into its lap. The current of civilization that flowed from its forests inundated the whole of India.

This rural aspect of Indian civilization should not be lost sight of, if education is to be made truly Indian and is to serve the needs of our masses.

II

We are thankful that Gandhiji, more than any single leader of to-day, has given a definite rural bias to our thinking on national problems ; he is absolutely right in laying down the principle that the future education of India must so develop as to meet the needs of rural India since India's civilization itself is rural and her population also chiefly rural. It is, indeed, highly gratifying that he has now turned his attention to this most important problem

of educational reorganization. If our system of education is to be Indian in character, it must bear close relation to the cultural and economic life of the people. *If we are to avoid the disastrous ways of Western industrialism, our educational system must be true to the national genius of our people,* and should reproduce the environment of the nation in the life and atmosphere of the school; for the customs, traditions and ways of living of a people are the results of the process of historical growth through which it has passed. For want of this vital connection, our present system of education makes its products strangers in their own motherland.

Culture is as important to a nation as face is to a man; it is culture that gives individuality to a race or a nation. To quote the poet Tagore again :—

> The physical organization of the race has certain vital memories which are persistent, and which fashion its nose and eyes in a particular shape, regulate its stature and deal with the pigment of its skin. In the ideal of the race there also run memories that remain constant, or, in the sense of alien mixture, come back repeatedly even after the elapse of long intervals. These are the compelling forces that secretly and inevitably fashion the future of a people and give characteristic shape to its civilization.

Therefore the main lines of a people's education must be determined by its inner life, its character and predisposition. Since it is the living consciousness of the race's past ideals and achievements which differentiates one cultural group from another, it is imperative that such historical traditions and ideals should be made to form the intellectual equipment not only of every student but also of the lowest unlettered member of the race.

Among the fundamental factors of national cohesion, the chief is the moral, that is cultural, or what the Romans spoke of as *communio sacrorum.* The common memories, traditions, aspirations and ideals sacred to the group are the ties which bind a nation or a human group together. The total cumulative effect of such common memories, traditions and ideals of the group is even greater than the community of race, language and religion. It is common culture therefore that forms the basis of social solidarity and national unity. Sadly have we overlooked hitherto this psychological fact.

III

If education is to contribute to India's economic regeneration and bring about a healthy social revolution, it must not only take full account of the genius and civilization of the people and the environment which influence them just as surely as the inborn qualities, but also lift our literature and the vernaculars to their lost but legitimate place in the scheme of studies; for, is not a nation's literature the record of its wisdom, of its learning and intellectual achievements? Is it not the embodiment of the nation's intellect and the sanctuary of its spirit? We may venture to say that there is no surer test of a nation's real greatness than its literature. Indian literature is the product of India's mental activity extending over a period of at least three thousand years. It is small

wonder, therefore, if this literature embraces practically every subject of human knowledge, and contains an accumulation of incalculable and priceless material.

Many indeed are the Orientalists who have expressed unstinted appreciation of Indian learning and wisdom. Max Müller declared :—

> If I were to ask myself, from what literature we here in Europe,—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish,—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life, not for this life alone but a transfigured and eternal life, again I should point to India.

In the light of statements such as this, and on the basis of the evolution of Indian culture, one may say that there is a hidden purpose in India's history. She has a mission to perform, a mission of peace and reconciliation. She has ever stood for a true and living harmony of toleration and discipline, of law and love of restraint and freedom. If the world is to take cognizance of her never failing emphasis on the abiding values of the spirit, then she must demonstrate the superiority of her spiritual culture over the secular culture of the West. And such demonstration is not possible unless and until *we ourselves are taught to live up to the high and noble ideals of our sages and saints.* To this end our education must be so reorganized as to develop the racial traits in each child till it makes him a perfect incarnation of the spirit of the race. Our first aim in educational reorganization must therefore be to meet the immediate need of providing the children of India with a culture that is the product of India's thought and creation. Such a cultural foundation is necessary to enable them to take legitimate pride in their own intellectual aristocracy as well as to assimilate to greater advantage the best in Western culture.

Besides, in this age of international strife, India must offer to the world her philosophy of life, of peace, based on her conception of the spiritual unity of all human beings. In order to make the best in our culture available to the peoples of the West, it is essential to revive our own learning and make it available first to the children of the soil. Our schools and colleges must really become saturated with our own indigenous culture, thus making it possible for the youth of the land to drink deep at the fountain of its wisdom. We can no longer continue to stand as outcastes deprived of our place among the cultured peoples of the world. India has had a glorious past, and her future is not without promise, but the latter really depends on the education of the young. Therefore *in whatever way we reorganize education, it must be such as to revive our culture* and make Indian life seem as noble in men's eyes as any the world has ever seen. Further, it must make it possible for India to resume her place among the nations, not so much as a competitor in material production but as a teacher of all that belongs to a true civilization, a spiritual leader of the future as of the past.

J. M. KUMARAPPA

DHARMA RAJYA

EDUCATION OF THE PRINCE

[Mr. H. Krishna Rao, M.A., of the University of Mysore writes this month on the education that was considered suitable for the princes of Ancient India. It might be well if these rules were pondered over and the ethical principles inculcated in the future rulers of the Indian States and of such Western countries in which are still to be found hereditary rulers.—EDS.]

One becomes a king by acting in the interest of righteousness and not by conducting himself capriciously. All creatures rest upon righteousness and righteousness in its turn rests upon the king. Such being the ideal of monarchy, monarchy cannot rest on mere birth. Apart from making a very careful selection of the heir-apparent, the ruler should bestow great attention on the question of giving a good training to the prince. Gifts, study and sacrifices are the essential virtues which bring prosperity to the king. Penances are said to be greater than sacrifices and penances mean abstention from injury, truthfulness in speech, benevolence, compassion. As Sukra puts it, "practising one's own duty is a paramount penance".

Kautilya and other political thinkers prescribe for the prince a life of discipline, of study, of good company, of military exercise and of celibacy. Kautilya recommends that sciences be studied by the prince under the instruction of specialists; the Vedas and Philosophy should be taught by teachers of acknowledged authority, Economics by Government Superintendents and Politics by theoretical and practical politicians. He remarks that there can be no greater crime or sin than making a wicked impression on an innocent mind. Hence he (the prince) shall be taught only of righteousness and of wealth.*

The king should make the children of his family well informed upon politics and ethics, proficient in archery and capable of standing the strain of hard work. Through his ministers he should make them masters of all the arts and sciences, upright in morals as well as disciplined. The result of learning is wisdom and humility, that of wealth is sacrifice and charity and that of strength is the protection of the good.† The prince should aspire to be superior to his predecessors and successors in respect of wealth, popularity, nobility and magnanimity. Traditional rights and the good will of dependents, councillors, relatives and friends, he should alike consider. The prince should have the companionship of one whose superiority is in himself. Up to the age of twenty-five years he should passionately practise the study of sport, cultivate the quality of manliness and then turn to the acquisition of wealth.‡

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* *Cf.* "A sham profession of virtues should be avoided by the prince." (Brihaspathi.)

† *Sukra Nitisara.* ‡ Brihaspathi.

All thinkers speak with an emphatic voice of the importance to the prince of self-control. Kautilya speaks of six enemies, *viz.*, passion, anger, greed, lust, vanity and jealousy, and recommends that the prince should be given such a training as to enable him to shake off these enemies. He concludes by saying that whosoever has not his organs of sense under his control will soon perish, though possessed of the whole earth bounded by the four quarters. Discipline is the chief thing to guide a king. This comes through the precepts of the Sastras and gives mastery over the senses. The king should first discipline himself and then his subjects. He should never display his ability in only advising others. How can one who is unable to subdue his mind master the world extending to the sea? Sound, touch, sight, taste and smell, each of these five senses alone is sufficient to cause destruction (if uncontrolled).* Cannot the five combined cause the destruction of man?

The prince need not necessarily lead the life of a Puritan. All political thinkers are in favour of allowing him to enjoy life provided he does not go to excess in any respect. Indulgence in gambling, association with women and drink produce many disasters. There are three types of kings of which the best is called a Sātvika. The king who is constant to his own duty, who is the protector of his subjects, who performs all sacrifices and conquers his enemies, who is charitable, forbearing and valorous, who has no attachment to things of enjoyment and who is dispassionate is called Sātvika.†

After overthrowing all of the six enemies and acquiring wisdom the prince shall take up the responsibility of ruling his subjects.‡ The Crown Prince should thoroughly satisfy his subjects by his learning, action and character and should show his self-sacrificing spirit and his vigorous nature.§ Men become deeply devoted to that king who properly discharges the duty of protection, who is endued with liberty, who is steadfast in the observance of righteousness, who is vigilant and who is free from lust and hate.**

H. KRISHNA RAO

The modern method in the modern school does not depend on any method of teaching. We hear a great deal about methods of teaching languages, mathematics, science; they are all trivial. The great purpose is to enlist boys or girls in the service of man to-day and man to-morrow. The method which makes learning easy is waste of time. What boy will succumb to the entreaty: "Come, I will make you clever; it will be so easy for you; you will be able to learn it without an effort"? What they succumb to is service for the community. I have tested that in the workshops.—*Sanderson of Oundle.*

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* *Sukra Nitisara.*
† *Mahabharata.*
‡ Kautilya.
§ *Sukra Nitisara.*
** *Mahabharata.*

THE SPIRITUAL EDUCATION OF A CHILD

[Stella Gibbons contributes another chapter in her autobiography—she will pardon us for so designating her contributions—as delightful as the one she gave our readers in her article, "A Satirist's Apologia", which appeared in our issue of April 1937.

Here she offers her experience-struggles with a problem that every young mother encounters. At the moment she has been won over by a not uncommon view of religious education for the child—Give to it that which will make it happy and keep it satisfied till growth compels it to find for itself a religion of its own. But in so acting, are not the parents, albeit unconsciously to themselves, gently pushing the child into that very condition which Miss Gibbons "hates", namely, Hell? Hell is no locality, but a state of human consciousness in which inner or subjective doubt and formal, outer hypocrisy assume the chief roles of hero and heroine. What about the hellish agony the maiden of seventeen will feel in breaking the old frame and "making a new one for herself"? Is the object of Life "to get through life", or is it something more purposeful? Surely the very story of Jesus which Miss Gibbons is teaching her little girl offers a lesson that Life is not for mere happiness and that its goal is spiritual service through soul-sacrifice. If consistently and logically the parents proceed in this line of education, they must teach their daughter the doctrine of "Resist not Evil", which is the frame of the Sermon on the Mount. To turn the other cheek, to give away the coat to the robber of the cloak—what would the life-teaching of Jesus be without these? Will the parents teach the Christian doctrine of *Ahimsa*, Non-Violence, when their child is eight?

Miss Gibbons refers to Kwan-Yin, the Chinese Goddess of Mercy. Does she know this vow of Kwan-Yin's? Is there anything more sublime as a spiritual concept and ideal?

> *Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.*]

When my daughter now aged three (and like all daughters aged three, unusually intelligent and beautiful) was about a year old, her father and I used often to talk about what we should teach her of Religion. He and I are incurable discussers of religion, he as a Christian with his mind at rest and I as a confirmed God-Struggler (this expression was once used to me by an acquaintance and I have adopted it). He thinks of death without horror; I am not afraid of experiencing it but for me it is the end, and every ceremony connected with it is hideous. I think that the beliefs held by Christians are, to put it mildly, unlikely to be true; my husband thinks that they most reasonably explain what we see all about us. So we discuss, rather than argue, and of course we discussed what we should teach our daughter.

Her father wanted her to be brought up as an everyday Christian, who should accept the ideas of God, Jesus, Heaven and Immortality as naturally as she accepted the pussy in the garden next door and the moon shining over Hampstead Heath which she could see from the nursery window. I did not know what I *wanted*; but I knew that I did *not* want her picture of the world to

be shut into the narrow, if exquisitely-shaped, frame that Christianity seems to me to be. At the Chinese exhibition I looked at the statue of Kwan-Yin the Mother Goddess, and I could not push from my mind the thought that a practising Christian whose religion is *felt* cannot look at that calm beauty without feeling superior. He assumes that he knows the truth. This was my stumbling block. I could not bring myself to print my daughter's mind with THE TRUTH, as believed by Christians. Perhaps no one can know it ; probably the savage knows as much of it as the scientist.

In any case, I shrank from marking her fresh mind with strong, deeply-graven lines.

My husband reminded me that the whole of my adult life after I had escaped from the emotional tangles of youth had been shadowed by my God-Struggling. But for that, I was happy. He asked me if I wanted our daughter to grow up with the same miserable burden, and of course I said that I did not.

I noticed what my friends were teaching their children about religion and trying to answer those questions which are linked with it : Who made the sea ? Where has Mrs. Harvey gone now she's dead ? What am I, Mother ?

The artists detested Christianity because, they argued, it was Anti-Life (up to a point I agreed with them). They were not telling their children anything about God and of course no Bible stories and nothing about immortality. They told their children that no one knew who made the world, but that it was very beautiful and surely that was enough. When we die, they said, we go to sleep and never wake up. Therefore let us be happy and kind and work hard, for the night draweth nigh....

The scientists happened to be applied, not theoretical, or pure, scientists ; and in their work they had met so much cruelty and stupidity masked as religion that they hated God. One of them said to me in the middle of an argument, " I hate the Beast ", and I knew that she meant it. They gave their children books which told in simple words the story of the world's making ; the fire, the cooling, the coming of life, the making of tribes and tools and gods. They taught their children, as they grew older, to mock at people who inscribed on the gravestones of their dead the brave words about Resurrection. I strolled through a country churchyard with Clara aged eleven, who observed on reading a sentence about Rising Again upon a tombstone : " Some of these people have got a hope, haven't they ? " which was too much for even my sense of humour. A Victorian parent would have felled a child to the earth for saying that, and I am not sure that he would have been unjust.

The mere Intellectuals whose philosophy was a mixture of vague artistic feeling, scattered scientific reading, and sentimentality were so terrified of teaching them about Jesus and limiting their Life-Appetite and teaching them about Relativity and limiting their Sense of Importance that they ended by teaching them nothing at all, and answering all questions as they came up. I had a

faint feeling that I belonged in this last group; though I hope that I should not be so ingenuous as the young father with whom I had this dialogue: *Self.* "But suppose Bartholomew asks you who made trees? Shall you say 'God'?" *Bartholomew's Father.* (pained) "Oh, not *God*. I'm sorry, but I really do rather resent the idea of being asked who made trees and answering 'God'. You see, trees mean so much to me."

(If I had invented this, I would admit it. It's true.)

Now after my examination of the methods used by my acquaintances (I have purposely only mentioned those who were not bringing up their children on traditional religious lines) I found that two features stood out clearly from these methods.

The first point was Silliness. The second, and more serious was the imposition of an unfair responsibility upon the mind of the child.

The Silliness which I noticed is surely the besetting sin of the twentieth century. It is unlike the old silliness; the word used to mean "simple" and "harmless" and one thinks of it when one looks at lambs or talks to gentle people who are "not all there" as the beautiful saying is. In the old kind of silliness there was laughter. The new silliness is solemn as Hell, and I hate it, just I hate the idea of Hell, wherever and whatever it may be.

The new silliness is narrow because it will not accept laughter as well as tears; it is cowardly because it wants everything and everybody to be "happy"; it is arrogant because it cannot accept simplicity, but must continually analyse it and find in it meanings which are not there.

I know so much about this kind of silliness because I have had it, like a disease, and am only just convalescent.

This unpleasant Silliness, I decided, was being infused into the minds of their children by my friends the artists, the scientists, and the mere intellectuals.

The gentle artists misunderstood the teachings and meaning of Jesus as narrowly as any Puritan misunderstands the painting of a naked woman by a master. They had their art, which was their religion, and overlooked the fact that their children might not be artists and would therefore not be able to produce their own religion, like home-brewed ale, as their parents had done.

The applying scientists had been so sickened by the stupidity and cruelty of man that they turned to science as a religion, overlooking the fact that their children might not find in it enough comfort. Their children might not be strong enough to drink nothing but scientific fact. I felt angry, too, with my scientist friends for teaching their children to be flippant about death. I knew that it was only a reaction from the teaching of their own parents, who taught them that death was beautiful and desirable because it was the gateway to Heaven, but even when I had made this excuse for the scientists I was still angry. If life is worth our energies and our love, death, which takes us away from life and destroys our energies and love, is worth hatred. It is certainly worth some attitude more serious than a flippant courage (the

virtue in which the best and most characteristic minds of this century excel).

I was angriest of all with the mere intellectuals, probably because I understood their attitude better than that of either the artists or the scientists. I, too, was afraid of teaching my daughter the tenets of Christianity because they might limit her appreciation of life. I too, was afraid to teach her the facts of science because that teaching might make her feel that it did not matter what she, an infinitely unimportant animal without a soul and a life after her death, did.

But I, at least, was determined with all my will that I would give her some frame into which to fit the horrible and beautiful puzzle of the world and mankind, and I was angry with my mere intellectual friends because they shied at giving their children a frame.

And I was angry with all three sets of people—the artists, the scientists and the meres—because they confidently laid such an enormous weight of responsibility upon their children's growing minds.

This was the true crime, this was all that mattered, for the time being. After all, when my daughter was seventeen she might break the frame I had given her and make a new one for herself; most of us do (though the shape of the old frame usually lingers in our minds, like the mark on the wallpaper when the picture is taken down) and with the help of the frame our parents gave us and the frame we make ourselves, we get through life. But if I gave her no frame I should surely only condemn her to the miserable God-Struggling that has tormented me since my late twenties.

My *instinct* was to evade her questions until she was about eight years old and then answer her in words rather like this:

"Some people believe one thing, some another. Some believe (and tell her the Gospel story) but that cannot be *proved*. Others believe (and tell her the Evolution story) and that *can* be proved....all except the Missing Link. You can believe which you like."

But then I imagined her saying: "Mother, which do you believe?" And I should have to say: "Dear heart, I don't know"...and because I don't *know*, and I cannot *feel*, I am condemned to struggle with the Idea of God for ever, (only of course I should not tell her the last part of that sentence).

But my *reason* told me that at eight years old she would already be wanting to be told something solid, and comfortingly real, and would not be capable of deciding for herself which of my two stories she should believe. I argued the position out: I remembered that she has been made, as she grew older, to say "please" and "thank you", to say she was sorry when she had been rude or naughty and eat up her crusts. The result was that she was a well-behaved, happy. delightful little girl whom everyone loved. Of course, her own nature had helped her; she has strong passions but she is not naturally sly or greedy, but her father and I and her aunt (who is her nurse) had developed and strengthened these good qualities and the result was certainly most pleasing.

I did not (I argued) tell her that she must decide whether she would eat her crusts or say she was sorry ; I *made her do it*, and the compulsion certainly did not seem to have done her the slightest harm, but rather good.

So I decided, after much thought and heartburning, to adopt the same method with her religious training, and also to let her father have his way. We had inculcated the Christian virtues of gentleness, penitence for sin, and love ; now we would go further and inculcate the Christian story.

After all, I decided, it is one of the loveliest frames in the world, into which a child's mind can gently be coaxed (yes, I know with what horror my intellectual friends will read the word "coax" and "frame") and I made up my mind, too, that if I was to be a really good mother I must make up my mind not to pass my own cloudy, uncomforting, unstrong view of the Universe on to her. Against my instincts and selfish wish, I must give her a frame. And that is what I am doing.

I think very firmly that those parents who put the responsibility on to their children of deciding what is right and what is wrong are selfish asses. Of course, very frequently they do not themselves know what is right and what is wrong, having talked themselves into a muddle, so that explains, if it does not justify, their crime. In exactly the same way those parents who will not take the responsibility of giving their children a firm religious frame-work that shall sustain and comfort them are selfish asses. And I am not going to be one of them. I hope that she will not love me the less when she finds that I have told her what I believe to be beautiful fables.

We began with the Baby Jesus in the straw, calling him "That baby who came a long time ago and there was no room in the hotel." We went on to stories of how good he was, and how all the world (may I be forgiven) kept his birthday at Christmas. We went on to God (Who made the sea, and you, and Heaven). I cannot, even now, look into her eyes when I tell her about Heaven without a feeling of guilt but I will not let this feeling bully me into any other attitude of mind than the one I have chosen.

Within the narrow, exquisite frame of Christianity I shall try to fit as much of the sense of mystery and of the reverence and love for God as it will hold and my daughter can absorb. I am not at all looking forward to tackling the Problem of Evil when it arises, as it is sure to do sooner or later, but I am hoping by that time my own views on that subject may have drifted, perhaps, a little nearer to the shore where I want to land.

When I tie on her bonnet and she lifts to me a face not much bigger than the palm of her father's hand, serene and happy, I am sure...I am almost sure....that I have done the right thing. Inside that small brown head are shut the mighty ideas of God, Immortality, Divine Order, Right and Wrong. At present they are asleep, but when they wake out of the long slumber of childhood, she and they will be at home.

STELLA GIBBONS

NEW BOOKS AND OLD

EDUCATING THE SIXTH SENSE*

The New Frontiers of the Mind which Professor Rhine discusses lie in a power or powers in the mind which can learn things without employing the ordinary sensory avenues of information. The phenomenon of perceiving things without using the recognized channels of sense has been called Extra-Sensory Perception, or in brief E. S. P.

(1) E. S. P. is, by definition, a mode of perception, a mental activity—an activity, however, which is sharply differentiated from the sensory type of perception, and yet which is not completely isolated or discordant, but which functions jointly with the other processes of the mind, *e.g.*, memory, imagination, recognition, and motor activity. (2) It is voluntary, and, like other mental processes, capable of being directed or brought under control. (3) It requires the attention of the subject as well as freedom from distraction. (4) It, like many other difficult mental processes, calls for confidence in its performance. (5) Nervous dissociation, whether it be the result of narcotics, extreme fatigue, or sleepiness, impairs the capacity for E. S. P. in the same manner as it affects reasoning, creative thinking, or judgment in general. (6) It declines with a diminution of interest. "Fresh, original, personal interest" is important for its success.

E. S. P. is emphatically unlike *sensory* perception. (1) It is not merely perception *beyond* the recognized senses, it is essentially perception *outside* the senses in every respect. The subject does not know where or when an E. S. P. impression strikes him. (2) The range of objects perceptible in E. S. P. is relatively unlimited. All the senses taken together do not range so widely. (3) Sensory perception resists the effect of narcotic drugs long after E. S. P. is blotted out. The same thing is true of the effect of excitement, distraction, and perhaps many other things. (4) The sharpest distinction of all between sensory and extra-sensory perception is that none of the senses show any such relative independence of distance or space relations as seem to hold with E. S. P. (5) The sensory relations of the personality with the world are characterized by the stimulation of the receptors by appropriate stimuli, *e.g.*, light energy for the eye, sound waves for the ear, and chemical energy transformations for the senses of taste and smell. There is, however, no known form of energy which may be said to convey E. S. P.

E. S. P. again, is a general process of which telepathy and clairvoyance are but special forms:—

> The differentiating characteristic is simply that different orders of things are perceived: in the case of telepathy, a thought; in the case of clairvoyance, a symbol on a card.

The thesis of this book possesses no element of novelty for the student of ancient Indian Sanskrit literature. Practically every system of Indian philosophy (psychology inclusive) believes in E. S. P. The *Yoga-Sutras* are specially devoted to its technique. Only the materialist Charvaka cannot believe in any other source of knowledge than sense perception. And the Mimamsaka also denies the possibility of supernormal perceptions, because according to him, the past, the future, the distant and the subtle can be known only through the injunctions of the Vedas. But the Nyāya-Vaiśesika, the Sāṁkhya-Pātañjala, the Vedāntist, the Buddhist, and the Jaina believe in supernormal perceptions though they give different accounts of them.

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* *New Frontiers of the Mind: The Story of the Duke Experiments.* By J. B. RHINE. (Farrar and Rinehart, Inc., New York. $2.50. Faber and Faber, London. 8*s.* 6*d.*)

Indian Psychology makes a distinction between *laukika* and *alaukika* perceptions. The former is immediate knowledge given by the senses, and the latter immediate suprasensuous knowledge. Again, Bhasarvajña divides perceptions into yogic (*yogipratyaksha*) and non-yogic or ordinary (*ayogi-pratyaksha*). He defines ordinary or non-yogic perception as direct and immediate apprehension of gross objects, produced by a particular relation between sense-organs and their objects with the help of light, time ("now"), space ("here") and the merit or demerit of the person. And he defines yogic perception as direct and immediate apprehension of distant, past, future and subtle objects. Several sub-varieties of yogic perception are also distinguished. The distinction between *laukika* and *alaukika*, between yogic and non-yogic forms of perception is similar to that made between sensory and extra-sensory perception.

The chief merit of Professor Rhine's work lies in his experimental and quantitative approach to the problem of E. S. P. His experiments are simple and conclusive. A deck of twenty-five cards consisting of five cards each of five "suits" or symbols (a rectangle or a square, a circle, wavy lines, a star and a plus or a cross) was shuffled and cut, and the subject was asked to name the symbol of each card which was, of course, face down. The mean chance expectation for correct readings under the circumstances would be 5, but the results of the experiments showed an average of 6.5, which was taken as the mathematical proof of E. S. P. The verification and demonstrability of the results of E. S. P. tests devised by Dr. Rhine have done more to win recognition for the *fact* of E. S. P. than years of patient psychical research and centuries of belief in and experience of it.

RAJ NARAIN

JAPANESE BUDDHISM*

This book is ably written and repays perusal. It deals with eleven Japanese Sects.

The *Kusha* sect is extinct. The doctrine of this sect was brought to Japan by two Japanese priests in 658 A.D. The canonical text of this sect, translated into Japanese, is the *Abhidharma-Koṣa Shastra*, composed by Vasuvandhu. It derived its name from *Koṣa* meaning "treasure".

The *Jo-jitsu* sect no longer exists in Japan. Its doctrine was imported into Japan by Korean teachers. This sect holds that the ego does not exist, neither do the elements of which human beings are made up. Its canonical text is the *Satya Siddhishastra*, which is a collection of interpretations of the conception of Primitive Buddhism. It was composed in the fourth century by the Hindu sage Harivarman, and was later translated into Chinese.

The *Sanron* sect also has ceased to exist in Japan. The three canonical works of this sect are *Madhyamika-Shastra* composed by Nagarjuna, *Sata-Shastra* by the same author, and *Dvadasa Nikaya Shastra* by Deva. Its doctrine is that nothing exists, all is vacuity.

The *Hosso* sect was founded in Japan by a monk named Dosho on his return from China, where he had been taught by the celebrated pilgrim, Hiuen Tsang. The texts are numerous but one of them deserves mention, namely, *Vijñaptimatrata Siddhi-Shastra*. This sect holds that thought alone is real and the rest is but a dream. It has many temples, monasteries, priests, perpetual subscribers and more than ten thousand occasional subscribers who practise Shintoism.

The *Kegon* sect was imported into

* *The Buddhist Sects of Japan: Their History, Philosophical Doctrines and Sanctuaries.* By E. STEINILBER-OBERLIN with the collaboration of KUNI MATSUO. Translated from the French by MARC LOGÉ. (George Allen and Unwin, Ltd., London. 10s. 6d.)

Japan by the Chinese teacher Dosen. Its doctrine is founded on the text known as *Avatamasaka-Sūtra.* This sect holds that everything is derived from one source which is unconditioned state or absolute nature.

The *Tendai* sect was introduced into Japan from China in 1804. It got its name from a sacred mountain in China known as Tien T'ai. It holds that men, beasts, plants and things can reach Buddhahood. This sect refers essentially to the *Saddharmapuṇḍarika Sūtra.*

The *Shingon* sect came into existence in Japan, through the exertion of a Japanese Saint, Kobo Daishi. The canonical texts of this sect are *Mahavairocanabhisambodhi* and *Vajrasekhara Sūtra.* According to this sect, the Universe, the essence of which is Mahaviracana Buddha, presents two aspects : (*i*) the exoteric and (*ii*) the esoteric. This sect has many temples, monasteries. abbots, priests, perpetual and Shinto subscribers.

The *Zen* Sect is very original. It is one of the important sects of Japan. Its method of teaching is oral and intuitive and its followers have no canonical texts. In Japan this sect comprises three groups, namely Rinzai, Soto, and Obaku, each of which has temples, monasteries, priests, abbots, perpetual and occasional members. The word *Zen* is an equivalent of the Sanskrit word *Dhyān* or Pali *Jhāna* meaning meditation.

The *Jodo* sect was founded in Japan in the twelfth century A.D. Its doctrine is based on the Sutras of Amitabha, and in particular on the *Sukhavativyuha.* It has many temples, priests, abbots, etc.

The *Shinshu* sect professes the same doctrine as the *Jodo* sect, namely, the doctrine of absolute faith in the Saviour who promises us paradise or the pure land. This sect is the most important sect in Japan. It has ten branches, all practising the same doctrine.

The *Nichiren* sect was founded by Nichiren who was a great Japanese saint and patriot. The canonical text of this sect is the *Saddharmapuṇḍarika-Sūtra.* This sect is a purely Japanese growth without any prototype in China. It has many temples, priests, perpetual and occasional members. This sect firmly believes in the ultimate triumph of the Good Law. After the death of its founder, there were differences of opinion as to the doctrine of the founder, which differences ultimately led to the creation of nine branches. Chapter XII of this book should be omitted in the second edition, as it contains nothing noteworthy. The author has written a note on the coming Buddhism which forms the concluding chapter of this book. The list of canonical texts of the different Japanese Sects is very useful. The bibliography supplied by the author is not complete.Yamakami Sogen's *Systems of Buddhist Thought,* and Sir Charles Eliot's *Hinduism and Buddhism,* Vol. III("Buddhism in Japan", chap. LIV) have not been included. *Japanese Buddhism* by Sir Charles Eliot ought to have been noticed by the author. Nothing has been said regarding the *Risshu* sect (*Ritsu-Shu* sect).

All the important Japanese sects are Mahayanists excepting the *Kusha, Jojitsu* and *Risshu* sects which are Hinayanists. The Japanese became acquainted with Buddhism through the Chinese texts and commentaries. Buddhism penetrated into Japan from Korea and all the Buddhists aspire after Nirvāṇa, the ultimate goal of life.

This book is very interesting and instructive and has four beautiful illustrations. We wish there were more books like this dealing with Buddhism and Buddhist sects in Buddhist countries other than Japan.

B. C. LAW

Le "Crime". By LOUISE HERVIEU. (Les Éditions Denoël, Paris.)

A small volume of 64 pages, and yet a great and far-reaching book attacking one of the greatest sins of our civilization, the crime of marrying and bringing children into the world when one is suffering from syphilis, either by direct contagion or through heredity. The author makes a pathetic appeal, and her cry is all the more moving, since she herself is an invalid, carrying in her blood the awful curse of her parents' crime. She writes these tragic pages from her sick bed and her book is a first-hand testimony to the evils of hereditary syphilis, which extend to the moral and mental spheres and which she considers the chief cause of insanity, wickedness and violence. She is not content merely with an appeal; she also offers practical suggestions such as that of a "health record" (*Carnet de Santé*), a record which each one should be called upon to keep up to date, and which would indicate the person's pedigree in addition to diseases he or she has had year by year. The presentation of this health record would be compulsory before marriage, as well as after conception and during the period of pregnancy, thus both preventing the marriage of a person who should not be allowed to marry and enabling special treatment for those who are in need of it.

The figures given by Louise Hervieu show what a staggeringly high percentage of the people are syphilitics or "*hérédo-siphilitiques*" and she denounces the trait common to most—the impulse to hide their curse from others. Why this hiding?

> Consciously or unconsciously, through hypocrisy, through thoughtlessness, through stupidity, we fool the doctor who has in front of him but a closed book and is treating appearances only.

And even when a doctor does diagnose the disease and warns his patient that he must not marry until he has been treated, again and again the patient disappears—and the doctor has no way of denouncing him as unfit for marriage since he is bound by his professional secrecy. That these things are so no one doubts, but no one does anything about it. Louise Hervieu from her bed of agony has the courage to raise a fearless and loud protest against the prevailing irresponsibility and hypocrisy of the masses, and we can only hope that her protest will arouse the conscience of at least a few who will search for a reliable remedy for the evil inheritance and seek for the real cause hidden in that inheritance.

OCCULTUS

Crime and the Community. By LEO PAGE. (Faber and Faber, Ltd., London. 12*s*. 6*d*.)

Many forces converge to make a penal system. Greed, fear, anger, reason, charity—all these have a hand in the making of a law, a law-court, a prison. In the degree of their relative influence we can detect precisely the quality of a country's civilisation. Where greed, fear and anger obscure the legal vision, we know that culture has an uneasy tenure. Where we see reason and charity working to change the too-familiar outline of repression, we wards of peace are heartened.

This is the significance for us of the forthcoming Prison Bill. The penal system we inherited from the fathers of industrialism had little of reason and nothing of charity in it. Greed for possession, fear of losing possession, anger at lost possession—these were the forces which built the separate hells of Pentonville and peopled Dartmoor with a grey, furtive race. Of late years we have tried to overscrawl these "dreary syllogisms in brick" with our moderate messages of progress. But our palimpsestic economies, the Departmental Committee's report, have no legible result. The grey furtive race of recidivists is still with us. Hence the Prison Bill—not wholly erasive of the past, but certainly, we anticipate, limning the progressive present with a bolder pen.

Mr. Leo Page has written a book to equip us for the change. He is a reasonable man. He prepares us for reason, though not for charity. After all, crim-

inals cost us Englishmen something to the tune of £35,000,000 a year ; charity would be costly at the price. " It is out of place to talk of the moral law." Yet reason has much of interest to suggest. The magisterial bench is largely untutored, and needs penologico-education ; the probation-system is insufficiently used ; the psychiatrist should replace the jailer where necessary ; prisons need to be reclassified, individualised, ameliorated (within reason). Arguments for these reforms are presented with sobriety, dignity, scrupulosity. Only the best sources are used ; for the evidence of ex-prisoners Mr. Page has little but contempt.

Justice pervades the book, tempered by a faint pulse of impatience with those who would sentimentally spare the rod. The impartial temper will appeal to law-makers, who, we hope, will profit from its reasonableness ; with improving effects on the framing of the Prison Bill. We others must not be impatient ; the time is not yet ripe for charity. The community has still to learn that it is more degrading to resent stealing than to steal.

MARK BENNEY

Geographical Essays. By BIMALA CHURN LAW. (Luzac and Co., London.)

For many years of his far-reaching researches Dr. B. C. Law has paid special attention to the geography of Early India. One welcome result of these studies was his *Geography of Early Buddhism,* (1932), comprising all the geographical data from the Pali Canon. In various subsequent articles he extended his collection and brought forward much material hitherto scattered and inaccessible.

In the book under review the author has reprinted several of these articles, and as they have already been reviewed elsewhere it is not our intention here to be critical, but we think it advisable to acquaint the reader with some difficulties involved in the subject.

All students of ancient literatures are familiar with the fact that names appear in different forms, not only in different spellings. This fact is especially striking (and irritating) in Indian history and literature where a name may appear in both its literary (Sanskrit) and its dialectical form. The scholar is not always sure which is the authentic (aboriginal) one : whether the name is (in the case of Brahmanical literature) a Sanskritisation of a Prakrit (Pali) form, or (in the case of Buddhist literature) a Palisation of a Sanskrit form, or any other vernacular (Prakritic) variant which may be the homespun garment of the name. We are familiar with these problems in the history of names generally, but in the case of geographical designations identification is especially difficult and trying, since the actual place designated has often changed its name several times or has in the course of history vanished from the map altogether.

Dr. Law has done his best to elucidate this problem and has come to definite conclusions, but it goes without saying that many difficulties have not been cleared away yet. Even in this book the spelling of names could have been made more uniform, and sometimes Dr. Law does not follow the recognised usage. The author has in many cases pointed out the impossibility of identification and acknowledges that much remains to be done to establish a reliable Gazetteer of Ancient India. Still, from all that he has brought forward it is evident that much has been achieved and that the author deserves credit for having pushed investigation a good deal farther.

Summing up, we may say that the chief value of these essays lies in the extensiveness of their material ; as such they are a collection of importance. Further research will be obliged to make use of them and will be indebted to Dr. Law for having rendered such research possible. The author is right when in his very short and unpretentious preface he hopes that " these essays will be found useful by those for whom they are intended ".

W. STEDE

The Spiritual Awakening of Man. By HARI PRASAD SHASTRI. (Shanti-Sadan Publishing Committee, London. 1*s.* 6*d.*)

This little book has been written, the author tells us, in response to "the growing demand... for the pure metaphysical teachings of India". Its seven essays are based on the Upanishads and the *Bhagavad-Gita* mainly, though the writer's use of the word "God" would appear to be an appeasement of Western susceptibilities. He even states that it is true "as the Old Testament affirms —the Lord our God is a jealous God, desirous of our adoration and service". What has this to do, we may ask, with the philosophy of the Upanishads? We share Mr. Shastri's hope of "mutual love and lasting peace between the East and the West"; but we would add that such a peace must be well founded on Truth and Justice. An uneasy compromise resulting from inadequate knowledge would only end in disillusionment.

There is a tendency on the part of most writers to deal superficially with what Mr. Shastri calls "spiritual Yoga", and confusion has too often been the only result. In Theosophical teachings, as given by H. P. Blavatsky (than whom there is no surer guide in the study of Eastern teachings), the term Spirit "is applied, solely to that which *belongs directly to Universal Consciousness*". From this point of view "Esoteric Philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the Higher, the Divine and the Impersonal". In a survey of the Cosmogony of the Esoteric Philosophy, we are on the ascending arc of Spirituality, and "vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so". It is of the highest importance, therefore, that the student should first grasp the subject intellectually before he proceeds to any practical work on a basis of Yoga training. Without this he will be unable to judge impersonally his daily actions, and will be liable to find himself in an emotional morass from which extrication will be difficult. This being premised, we may assent to Mr. Shastri's statement :—

> The thought of the indwelling Lord (Ishta Dev), dwelt on daily with spiritual devotion and love, is of great importance in purifying the mind, the ego, and the emotions; and in developing in the soul the true spirituality of the religious consciousness.

B. P. HOWELL

Mahavira: His Life and Teachings. By BIMALA CHURN LAW, Ph.D. (Luzac and Co., London.)

The author has dedicated this book to the late Mr. Puran Chand Nahar, a well-known Jaina scholar. Dr. Law's concise presentment of the Life and Teachings of the last Tirthaṃkara of the Jainas is based on original Buddhist and Jaina texts. The Jaina texts are, however, all of the Swetambara creed. The Digambara version has been completely ignored.

Dr. Law has arrived at the conclusion that the immediate predecessor of Mahavira was Parshwanatha, who, like Mahavira, has been proved to be a historical personage. He lived to the age of a hundred and died two hundred and fifty years before Mahavira.

The book is very carefully written but the statement on page 48 that Parshwa's doctrine of six classes of living beings served as the *basis* of Mahavira's doctrine of the six *Leśyâs* is obviously wrong.

After discussion of various data, Dr. Law fixes the date of Mahavira's Nirvâna (demise) as 498 B.C. All Jainas, however, are agreed that the event happened in 527 B.C.

With reference to *Syâdvâda*, the author writes :—

> This doctrine was formulated as a scheme of thought in which there is room for consideration of all points of view, and of all ideals. This was brought forward at a most critical period of Indian life, when many conflicting dogmas were adumbrated without leading to certitude.

The statement on page 70 about six *Astikâyas* is also erroneous. They are only five: *Jiva, Pudgala, Dharma, Adharma,* and *Akâsha. Kâla* is not an *Astikâya.*

Towards his conclusion, Dr. Law has very thoughtfully observed :—

> The heart of Jainism is not empty as Mrs. Stevenson thinks, it is only emptied of all that go to constitute selfishness, haughtiness, cruelty, wickedness, inconsideration, and such immoral propensities.

AJIT PRASADA

An Irishman's England. By J. S. COLLIS. (Cassell and Co. Ltd., London. 7*s.* 6*d.*)

The author covers a wide range of topics, including for instance, at one end, closing-time scenes outside a cigarette factory and, at the other, the state of poetry and are in contemporary England. The difficulty of dealing at all adequately with such heterogeneous material is enhanced by Mr. Collis's method. "My approach is purely prejudicial and not judicial", he says frankly; and the reviewer cannot but be conscious of the unwisdom of attempting to appraise in a few sentences a varied assortment of "private" opinions. It may be doubted, however, if a subjective method is appropriate when, as in this case, the questions dealt with are essentially historical, socio-political and psychological in character.

Mr Collis's main conclusions are not startling in their originality. He agrees that Napoleon's jibe about a "nation of shopkeepers" is not ill-founded, and that "even when we move outside the actual commercial field we discover that money is still the first consideration". He makes all the customary observations about the Englishman's genius for muddling through, compromise, for blending tradition with progress, for achieving without a revolution the results that elsewhere have only been achieved by means of revolution. He believes that while the English are "civilized", they are not "cultured", and that they are totally wanting in a "passion for the absolute".

A restatement of conventional views of this kind would not be altogether without value if it were supported by a fresh analysis of the relevant data. Directly or indirectly, these judgments have political and economic implications; they purport to sum up aspects of the historical experience of the English people. But politics and economics are external to "culture", as Mr. Collis understands the term. Hence his reflections on these themes tend merely to reflect traditional fallacies. The British Empire, it seems, is "so expressive of the people.... They did not look for an empire, they found one by mistake"—the same sort of mistake, doubtless, as Japan and Italy seem to be finding profitable in our time. The British brought peace to India, "and it would have probably worked out all right to this day if a lot of busybodies had not come along and insisted upon bettering and democratising and elevating the people". We are seriously asked to accept this as a "summary of British imperialism", on the authority of—Rudyard Kipling. No wonder, then, that Mr. Collis proceeds to write about the English working-man in language reminiscent of pre-War Anglo-Indian "reflections" on the character of the Indian people.

Mr. Collis quotes approvingly from Dr. Barker: Law and Government, Religion, Language and Literature, Education, "men make these great and august things, and these great and august things in turn make men. We are made by what we have made." Profoundly true. One could only wish that Mr. Collis himself had meditated on it a little. He simply recommends it to the Marxists for *their* consideration—in blissful ignorance of the fact that it is one of the corner-stones of their social philosophy. *They,* however, take a comprehensive view, and decline to exclude Economics from among the interacting forces that condition the life of societies.

K. S. SHELVANKAR

CORRESPONDENCE

THE REALISM OF MADHVA

While I am deeply thankful to L. E. Parker for his notice of my work—*Reign of Realism in Indian Philosophy*, in the February number of THE ARYAN PATH, I should like to be permitted to point out that in one or two important particulars, he has failed to grasp the correct significance of the position taken up by Madhva in philosophic realism of the most uncompromising type. Mr. Parker asks : "Is it not equally correct to proclaim identity and non-identity?" And again : "Does not Madhva's argument actually substantiate the illusionary nature of the universe..from the new vantage-point attained?" Questions like these demonstrate the fundamental fallacy of degrees of reality as understood and developed by Idealistic theories of knowledge, Eastern and Western. To Madhva, *every degree of reality is as real as the Absolute.* This I believe I have made clear on p. 14 of my book. In Mr. Parker's illustration, the sun and sun's rays impinging on the organism are perfectly real, as real as the Absolute, but the movement of the sun from East to West is apparent, and stands corrected *even at the time of apparent awareness in the light of astronomical conclusions, of the movement.* On page 439 I have discussed the illustration of a Patagonian appearing as a dwarf. In the light of these illustrations, *i.e.*, shell-silver appearance, rope-snake appearance, etc., the contrast between appearance and reality is basic, objective, and cannot be reduced to mere degrees.

Identity between finite and Infinite (Jiva and Brahman) is the logical contradictory of non-identity. *Both can never be equally correct.* Either identity or non-identity must be the merest fiction. There is absolutely no chance of any compromise on this head.

When a new vantage-point is attained, the old or previous point does not always and necessarily become as illusory and non-existent as silver appearing in shell. The stultification or supersession, or repudiation has meaning only when rise is made from appearance to reality. "*Real enough at the time*", has for Madhva no meaning. The Universe is *real at all times, and for all time.* Whether the problem can at all be solved by the speculative genius of mankind is quite another matter but one thing is certain, contradictory concepts like *identity and difference* between the finite and the Infinite can never both be equally true.

Mr. Parker must see that to Madhva "illusion" must for ever be different from "transitory changing knowledge". Transitoriness is not emphatically illusoriness. The transitoriness of a Jar just made and annihilated (*Utpanna-dhvasta-ghata*) notwithstanding its transitoriness is a reality as full as the Absolute, but the silver-in-shell is *illusory.* There is thus no compromise between illusoriness and transitoriness.

In reference to Madhva's conception of Moksha, Mr. Parker remarks : "It is finite in conception and represents a stage of progress rather than finality." My contention is this. If independent evidence is forthcoming that the stage of *finality* is one of *identity* between the finite and Infinite, then Madhva's conception of release may be viewed as marking a stage. But, Madhva's view that identity is without the support of the consolidated testimony of the three *Pramanas*, (*Pratyaksha, Anumana,* and *Sruti*) is never refuted by a mere assertion of identity or a tacit, unproved postulation thereof. If identity be a methodological postulate, difference is equally valid as a methodological postulate. How does Mr. Parker know that "the final evolutionary stage" is a merger, an identity between the finite and the Infinite? Which is the *Pramana* on the basis of which identity is believed or held to be final?

Mr. Parker and other sympathetic students of Eastern Thought should be told that Madhva and his followers are not willing to be assigned existence just by sufferance as a stage. Any eleemosynary dole of recognition is repugnant to Madhva's champions and commentators, and Madhva's challenge to all idealistic and monistic systems of thought must be taken up and answered in a sportsmanlike manner. Scripture is susceptible of different interpretations. Sense-awareness does not support identity. Ergo, inference which must always be grounded upon previous sense-perception cannot. Identity is thus without the sanction and support of the three well-known *Pramanas*. The thesis of Madhva cannot be disproved by a mere postulation of identity. The identity must be demonstrated on the basis of the three *Pramanas*. The charge of Madhva is that it has never been so demonstrated. The discussion as elaborated in my book (p. 439 *et seq.*), contains an answer to all objections noted by Mr. Parker. Modern Biological evolution from the amœba, and the electron-proton view of the cosmos urged by physics do not demonstrate, as far as I can see, identity between finite and Infinite, matter and spirit, Purusha and Prakriti—irreducible entities existing in their own rights. The followers of Madhva would refuse to accept Ramakrishna's judgment for the same reasons.

R. Naga Raja Sarma

OBEDIENCE IN EDUCATION

The late Mr. Edmond Holmes was one of the most experienced British educationists. In his *What Is and What Might Be* (1911) he writes :—

It is the conventional type of education, with its demands for mechanical obedience to external authority, which leads through despotism to social and political chaos. The whole *régime* of mechanical obedience is favourable, in the long run, to the development of anarchy. Let us take the case of a church or an autocracy which demands implicit obedience from its subjects, and is prepared to exact such obedience by the application of physical force or its moral equivalent. What will happen to it when its subjects begin to ask it for its credentials? The fact that it has always demanded from them literal rather than spiritual obedience, and that, in its application of motive force, it has appealed to their baser desires and baser fears, makes it impossible for it to justify itself to their higher faculties, rational or emotional, and makes it necessary for it to meet their incipient criticism with renewed threats of punishment and renewed promises of reward. But the very fact that it is being asked for its credentials means that the force on which it has hitherto relief is weakening, that its power to punish and reward, which has always been resolvable into the power to make people believe that it can punish and reward, is being called in question and is therefore crumbling away. And behind that power there is nothing but chaos. For the *régime* of mechanical obedience, by arresting the spontaneous growth of Man's higher nature, and by making its chief appeal to his baser desires and baser fears, becomes of necessity the foster-mother of egoism ; and when egoism, which makes each man a law to himself and the potential enemy of his kind, is unrestrained by authority, the door is thrown wide open to anarchy, and through anarchy to chaos. This is what is happening in the West, in our self-conscious and critical age.

ENDS AND SAYINGS

EDUCATION IN WORLD CITIZENSHIP

When a nation's freedom is threatened and when a social order established on what are regarded as sound principles is attacked, there is a natural attempt to safeguard that freedom and that order, and to justify those principles. Because Great Britain's political order has been in danger, and the very principles of democracy are challenged by the totalitarian states which are autocracies, British leaders have been devising ways and means further to educate their masses so that Democracy shall not perish. A vital organization, the Association for Education in Citizenship has among its objects the "training in moral qualities necessary for the citizen of a democracy".

The Association organized a Conference in July 1937 which discussed the subject of "The Challenge to Democracy". The addresses delivered there have been brought together in a volume entitled *Constructive Democracy*, (George Allen and Unwin, Ltd., 7*s*. 6*d*.). At our request Mr. C. Delisle Burns, himself an educator of the British mind, has reviewed this volume and we print his review in full here as we desire to comment upon the work of the Association :—

This book is a collection of essays, based upon addresses delivered under the auspices of a new Association for Education in Citizenship. Sir Ernest Simon is the chief supporter of the new Association, which is conceived as a sort of protection in Great Britain against the advocacy of Dictatorship. The authors of the essays belong to the three chief political parties in Great Britain : but the greater number of them are "Liberals" who belong to the Old Traditions of the Liberal Party represented by Sir Ernest Simon himself. The essays hardly refer to democracy outside Great Britain. France is not considered at all : and the United States barely mentioned. But no doubt, the purpose of the book is not an analysis of experience. It is rather a sort of confession of faith by persons with names sufficiently well-known. They say all that might have been expected and are, as most Englishmen are, conveniently blind to inconvenient facts. For example, it is amusing to find "democracy" praised in these essays by two members of the House of Lords, Lord Halifax and Lord Lothian, whose political power is based upon an obsolete principle of heredity, in direct contradiction to the principle of democracy. No reference is made to the despotism of colonial government, nor even to India. But despite omissions, the essays review very well the accepted opinions about democracy, freedom of thought and criticism and the excellence of peace. The arguments against any form of Dictatorship are, indeed, overwhelming, but as Professor Bonn remarks in the concluding essay, democracy must do something more than argue if it is to overcome dictatorship where dictatorship has been established. The real trouble is that democracy itself includes tendencies leading to dictatorship. Mr. Arthur Bryant, for example, in his essay calls by the name of "democracy" what is only eighteenth-century control by landowners through their servants and agents. He takes the opportunity of abusing and reviling the Spanish groups to which he is opposed, as an admirer of "the good old days".

The book as a whole is interesting as evidence of the vagueness of the British conceptions of "democracy", combined with the practical good sense of the British when they are not required to think below the surface.

The review points out the chief defect of the movement so sincerely organised and looked after by Sir Ernest Simon. The Association concerns itself with saving Democracy in Great Britain, without considering the fate of Democracy elsewhere. Even Britain, powerful as it is (and it is not so powerful in 1938 as it was in 1908) cannot act in isolation, and if Democracy falls elsewhere it is bound to weaken and to fall in Britain also.

But there is a further point which our esteemed reviewer has mentioned in passing—the omission in the volume of any reference to India. We need to stress the fact that however democratic Britain may have been at home its Imperial policy has been like that of the dictators. But for the consent of the masses neither Mussolini nor Hitler could have risen to power. Democrats are not all dead in Italy or in Germany; concentration camps tell us that they exist; but they are in a minority. In their colonies and in India democratic principles have been broken by the British in an autocratic, however indirect, manner. Sir Ernest Simon and others do not seem to take that into account.

The hands of John Bull were not clean enough to prevent him doing anything else but allow Italy to do in Abyssinia what he himself had done in India in years gone by. Is it not but just Nemesis or Karma that now Great Britain itself is threatened? Is it not the irony of Fate that the British people, though they cannot be deprived of their liberty by a foreign foe, may well surrender it to leaders and dictators?

We are not writing this from the political but from the philosophical point of view. If after the Peace Treaty Britain had mended its ways, rectified its errors and blunders, it would have strengthened its own democracy, and further—served the world. Even now it is not too late: India, thanks to her great leader Gandhiji, is pressing forward towards democracy, and his message of Non-Violence which was not respected a few years ago is being studied with an eye to practice by a growing band of democrats in Western lands. Not until men's thoughts are ensouled by the courage of gentleness can real democracy arise anywhere. "Moral qualities" which the Association for Education in Citizenship should popularize among teachers and taught alike are *Ahimsa*, Non-Violence and *Satya*, Truth; the teaching that the World is One, that you cannot be a democrat in London and an autocrat in Delhi, and that the world cannot have peace when distrusting hearts and martial minds are creating armaments of destruction. Unless Non-Violence is widely taught, the world must face War and the destruction of the civilization founded upon competition and violence.

RAJA-YOGA OR OCCULTISM

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